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HORATIO SOUTHGATE'S NOVEL AND HIS EXPERIENCES IN THE ORIENT

By Kenneth Walter Cameron

Here and there in the Archives of the Diocese of Connecticut one comes upon references to Bishop Horatio Southgate, Jr., whose sojourn as "Missionary Bishop in the Dominions and Dependencies of the Sultan of Turkey" challenges our attention and makes us wish that he were better known to modern Churchmen than he is. Bibliographical and historical resources are not wanting. Scholars now have access to three short biographical sketches of him,¹ to an account of his surviving manuscripts,² to a genealogical study of his family,³ and to general, though biased, surveys of the significance of his mission to Constantinople (1839-1850).⁴ The personal details of his heroic life in the Orient, however, have not yet been sufficiently studied, nor has his significance as an interpreter of oriental politics in the mid-nineteenth century been evaluated. These subjects will, doubtless, receive a full treatment in his future biography.⁵ It is desirable, meanwhile, to anticipate the larger task by indicating a few of the outstanding vignettes of Turkish life as he experienced it, not only for themselves but also because they formed the basis of his novel, The Cross Above the Crescent (1877), issued serially six years before appearing in book form as "Athanasius and Mirameh: a Tale of Oriental Life"---in The Christian Year, published in New York. In the brief preface to the gathered chapters, Southgate wrote: "I call this book a Romance. It might, with equal truth, be called a Reality. For many of its characters are real persons; the greater part of its events really occurred; the scenes are descriptive of real places...." The reader of these words might, indeed, anticipate not only the "corporeal delights"--the "groves and baths and fountains, fruits and flowers"---which once characterized the oriental tradition in English literature,⁶ but also the less Romantic and painfully realistic observations of a bishop of the Episcopal Church---a profound Catholic in his churchmanship---who could not find Mohammedanism very attractive.



The novel has its setting in the small town of Kadi Keul (the ancient site of Chalcedon, which entertained delegates to the Fourth Ecumenical Council), across the Bosphorus from Constantinople. Athanasius, a Greek Christian boy of ten, oldest of the eight children of Yani and Sophia Stamatiades, is kidnapped by Selim Effendi, a wealthy Turk, and Fatma, his childless wife, after two years of plotting. The poor Greek gardener uses every legal means possible to repossess his son, but is told that the boy, having become a Mohammedan, is beyond recovery. Loyal Christian friends support Yani in a raid on a Turkish harem in hope of seizing the boy by force, but fail to achieve their purpose. Five years pass, and Athanasius (now named Rizzi) is confirmed in the Mohammedan religion, circumcised, and wedded to the beautiful Mirameh, daughter of the Pasha Mohammed, Grand Vizier of the kingdom. His abilities, moreover, soon attract the attention of the Sultan, and he begins to look forward to a life of luxury amidst inherited fortunes. His life of ease is disturbed, however, by his thoughts about his childhood home and by the sympathetic interest of his wife, whose respect for Christianity has been inherited from her Christian grandmother. A friendly Englishman named Seymour secretly reconciles Rizzi (Athanasius) and his Greek parents, and assists in his plans for a renunciation of Islam and an escape from Constantinople. (Mirameh, meanwhile, has discovered that through her de-

ceased grandmother she is related to Riza's mother). The Mohammedans almost frustrate the escape of the lovers, but ultimately fail. A Greek brig receives the runaways and carries them off to safety. After several years, Riza becomes "Priest Gregory," a Greek Orthodox clergyman, to the joy of his parents. Seymour (who has many of Southgate's own characteristics) becomes a priest in the Anglican Church.

During the course of the story, the reader is introduced to the sad lot of Eastern Christians because of the political situation obtaining in Turkey both before and after the Crimean War. Southgate's fourteen years' in the Orient enabled him to penetrate to the root of the internal disorders and to see that England's desire to maintain the integrity of tottering Turkey and France's patronizing only Roman Catholics were forcing into a degradation worse than slavery the adherents of the great Christian churches of the East.⁸ His frequent contacts with the Patriarchs, moreover, provided him with first-hand information.⁹ For this reason, in particular, the novel reflects a wealth of careful observation that deserves respect from the historian, were it not for the existence of a manuscript out of which the romance grew --- a document that may be considered a kind of rough draft for the chief realistic episodes of the fictional work. It is a long lecture entitled "The Signs of the Times in Turkey," written for delivery before the Mechanics' Society of New York City, in January, 1861.¹⁰ A few passages should be quoted at once, not only for their bearing on The Cross Above the Crescent, but also for the historical perspective which they provide the present study:

The mistake, the radical mistake of European policy is the determination to support and keep alive the horrid despotism under which Christianity groans in the East; and this for no other purpose than the purely selfish one of averting the evil day when they shall have to look the downfall of Turkey full in the face. Much as I love England, I cannot commend her course in this matter. Said the British Ambassador to me, one day, "I have not the slightest faith in the regeneration of Turkey, under a Mohammedan Power. I am too much of a Christian to believe in its practicability. But we wish to delay her ruin as long as possible; because it would raise many inconvenient and unpleasant questions among European monarchies which might lead to strife." And, therefore, Turkey was supported, even at the cost of a bloody war.

With regard to the justice of Russia's cause, Southgate remarked:

Russia applied to England, and, stating the fact, which England already well knew, suggested the propriety of their coming to some agreement.... Russia then said, that her sole object was, in anticipation of a catastrophe which seemed certain, to have a course of action settled, which might prevent

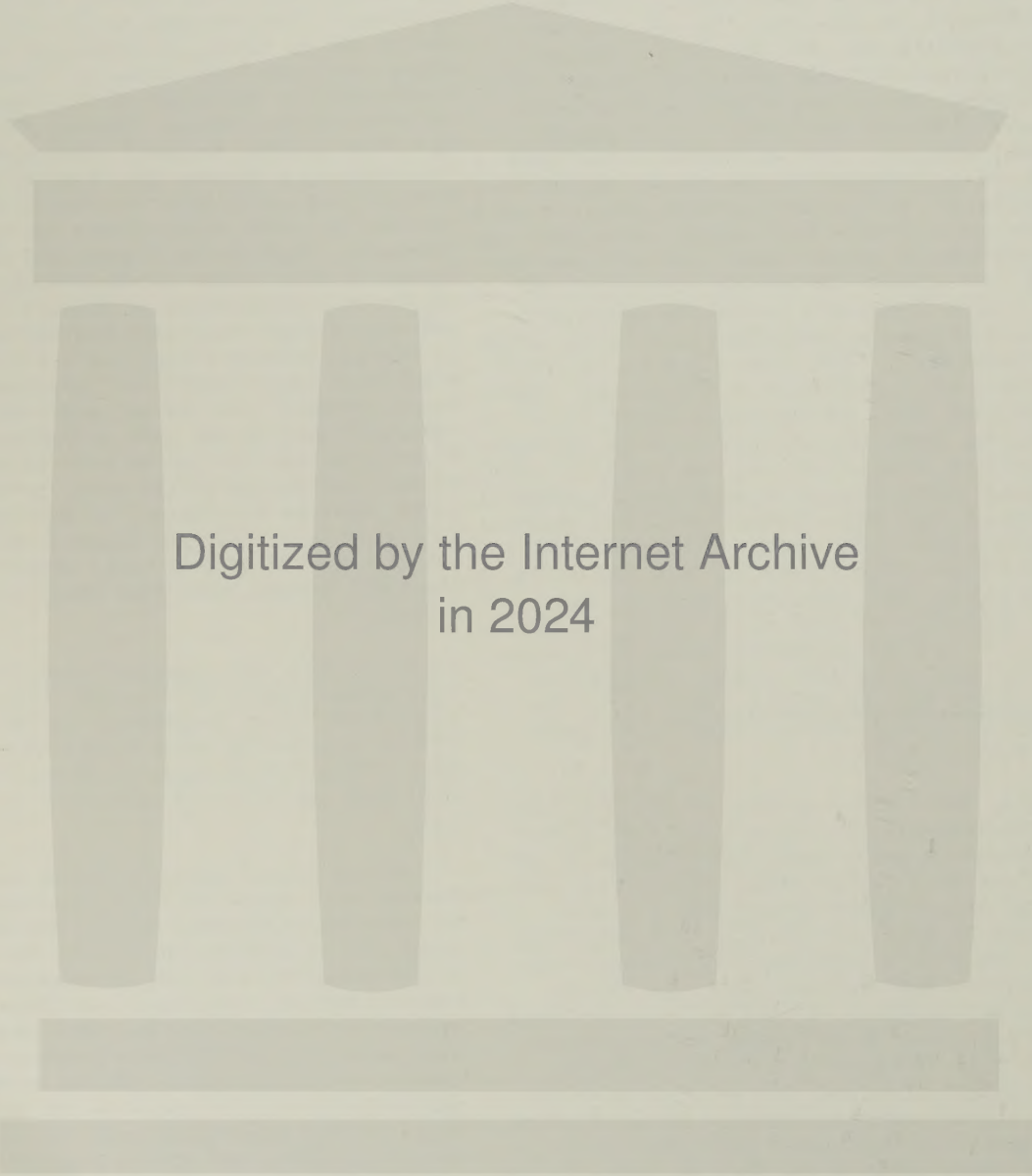
confusion and anarchy in the East, and, possibly a bitter and bloody war among the Great Powers of Europe. A fairer proposal, or a wiser one, was never made, from one nation to another. England, in an unlucky hour, declined it. She thought it better to wait for the event, and then to take the course of action which circumstances might dictate. Time passed on. A difference, at length, rose between Russia and Turkey, on the question of Russia's protection of the Oriental Greeks, which had been, fifty years before, secured to Russia by treaty. She demanded to be acknowledged formally, and by title, Protector of the Greek Christians, her co-religionists, as France had been acknowledged the Protector of the Roman Catholic subjects of the Sultan. Turkey, instigated by the other powers, refused. Whereupon, there came, from Russia, a threat; and this was followed by a Russian army, sent into the Provinces, North of the Danube, which acknowledged the Sultan as their Suzerain. England and France demanded the withdrawal of this force, as threatening the sovereignty and independence of Turkey. Had they done nothing, Turkey would have yielded to the demand of Russia, without a war, and the Christians would have been greatly and permanently benefited. Russia refused; and war was declared.... Its principle was, on the part of England and France, that Turkey must be maintained, hideous and abominable...and rotten to the core, as they knew her to be, must be maintained, to subserve their own political ends. The war secured that object. Instantly, the Mohammedan mind, elated with its new strength, became, more than ever, insolent and aspiring.

Then France and England essentially denied the sovereignty of Turkey, for which they said they were fighting, by stationing their troops in the Orient for a long period. When Southgate prepared his lecture, the Eastern Christians were still suffering:

But the solemn and awful truth remains, that Turkey, upon whose political existence the power of Mohammedanism hangs, Turkey tottering to her downfall, is kept on her feet by the united force of Christian Europe; and, in consequence, the fearful bondage under which our Holy Religion has groaned in the East for the full span of a thousand years, is indefinitely prolonged. The Cross underprops the Crescent. While, under the Altar, the Souls of the myriads whom the Crescent has slain for the Word of God and for the testimony which they held, cry with a loud voice, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

Throughout the novel, hundreds of passages offer concrete examples of Turkish tyranny, as, for example, the following:¹¹

The Turkish government, however lacking in higher qualities, is perfect in its system of espionage. Having no trust in the fidelity of its subjects, (especially, of its Rayahs [non-Mohammedans],) it has learned the use of the most



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adroit means of watching their conduct. That Greek in the Christian café who is declaiming boldly to his brother Greeks of the atrocious abduction of the boy, and thus drawing out their sentiments of hate and revolt, is a base renegade, who has secretly sold his services to the Porte, for a handsome bribe. Presently, he will report to the Reis Effendi, the results of his morning's walk. Houses are entered in the same manner; and, the private conversations of the table are heard and detailed.

It is this system which leads to the sudden disappearance of men from their homes. A body is found floating in the Sea of Marmora; but, no one can tell how it came there. A shriek is sometimes heard on the Bosphorus, in the middle of the night. The startled passenger, rowing home to the city, asks his boatmen what it means. They reply, by shrugging their shoulders; and, row quietly on, without a word. The voice is as suddenly hushed as it came; and, a caique is presently seen, moving rapidly to the shore. He who uttered the cry has gone down, from it, into the silent depths.

The following episodes of the novel are vigorously set forth in the manuscript lecture: (1) the description of Yani;¹² (2) the treatment of apostates (decapitation and hideous treatment of the corpse);¹³ (3) the Christian youth of a prominent family compelled to sweep the streets;¹⁴ (4) the escape of Athanasius into the Greek brig;¹⁵ and (5) the treatment of a Christian by a Moslem stableman:¹⁶

The last summer, he [Seymour] had been, for a time, a resident in the village of San Stephano, some six miles distant from town, on the shore of the Sea of Marmora. One morning, his servant had told him that a Christian was dying, on a dung-heap, in a neighboring stable. He went out, and discovered the man lying as was reported, his mouth crammed with the dung, his eyes closed, and unable to utter an articulate sound though still conscious. Having cleansed his mouth, he administered to him a strong dose of brandy to revive him, which had, to some extent, the desired effect; and, the same day, he caused him to be removed to a Christian Hospital in the City, where, after two days, he died. On investigating the matter, he found, that a Turk, without any provocation, had attacked the man, beaten him with a heavy club, the poor Christian afraid to resist, until he had rendered him senseless; when he dragged him into the stable, stuffed his mouth with dung, and left him. The statement being corroborated by unimpeachable witnesses, Seymour determined to bring it to the notice of the Turkish authorities. But, the witnesses were, all, Christians: and, not one of them could be induced to testify against a Mussulman, for fear of consequences to themselves. On inquiry, he learned, that, according to the Mohammedan law, the testimony of a Giaour against a true believer was inadmissible. Day after day, he saw the Turk walking about the village, attempting no concealment of what he had done, but rather glorying in it as a suitable treatment for a Christian dog: and, this was but one of a thousand instances of wrong and cruelty with which his sojourn in Turkey had made

him familiar.

The novel, however, tones down Bishop Southgate's original experiences, as the following excerpts from the manuscript lecture will reveal. (The Bishop must have had a strenuous ministry while in Turkey!)

I must now give you an illustration of the civil state of the Christians in Turkey, from my own recollections. Out of the host of incidents which press upon my memory, and which, if they were all recounted, would fill a considerable volume, I will select one which may be told in the fewest words.

I was living about 6 miles from Constantinople, on the sea of Marmora. Next to my house was a stable, kept by a Turk. Some Christian labourers had been working in the neighbourhood, and were spending the night in the open air, near by. One of them, in the evening, went into the stable to light his pipe at a lamp which hung there. The Turk was asleep. Awakened by the Christian's step, he sprung up, seized a heavy club, and commenced beating him. He knocked him down and belaboured him until he was insensible, and, apparently, dead. Then he, coolly, dragged him out of doors, to an outhouse, several rods distant, and threw him down on a heap of dung. His fellow-Christians came to him, and sought to take him away; but his back was broken, and they were compelled to desist. After he revived a little, they fed him, where he lay, several days. It was not till the third or fourth day that they came to me. It was the first notice I had of the event. I went out to him, and found, that he was unable to speak or move. The wet dung on which he lay had got into his eyes and ears and mouth. The only sign of life that I could find was in his heart, and a slight motion of his lips, as if he wished to speak, when I addressed him. His eyes were closed. In the mean time, the Turk continued at his business, in the stable, as if nothing had happened. He had merely killed, as he supposed, a Christian dog, and thrown his body, as he would the body of any other dead dog, upon a dung heap. I revived the man, somewhat, by pouring brandy down his throat; for which purpose it was necessary to force his jaws open with a case-knife. I then had him conveyed, with great care, though with great suffering on his part, to a shelter, where he was tenderly nursed for two days, when he died. I then determined to bring the murderer to justice. I will not go through the tedious story of the efforts which I made to this end. Suffice it to say, they were perfectly ineffectual. I could by no means procure the punishment of a Mussulman for mistreating a Christian.... The old Turk remained there, in quiet possession of his stable, all the time....

Could I relate to you the fate of Christian women and Christian girls, forced into Turkish Har-ems; could I depict, in decent terms, the license of Turkish soldiers and Turkish Pashas, in the gratification of their lust, when a Christian maiden is the object of it; could I paint, as I have seen, the tears and agony of fathers, mothers, brothers, sisters, imploring me to save their kin-

dred from an infamy worse than death;---but no; let the veil of secrecy fall over scenes which I cannot portray without shocking every better feeling of your nature. From my inmost soul, I hate the Turkish sway; because it is the haunt of injustice, of cruelty and of lust. I will leave my argument incomplete, and so forfeit much of its advantage; since I cannot make it perfect without putting you to shame.

...

But, I was purposing to show you, by illustration, the condition of your brethren in that distant land. Will you indulge me in the narration of another incident? England had carried, with the Sultan, a grand design of benevolence and policy. She had induced him, by a fearful threat, to issue an edict, ordaining, that, thenceforth, the death-penalty for abjuring Mohammedanism should not be inflicted. A young Christian, who had been led, by fear, to acknowledge Mohammed, had fled from the country, and, after a year or two, hoping that he would not be recognised, had ventured to return. He was recognised; found to be a Christian, dragged before the Turkish tribunal, required to fulfil his confession of the Mohammedan faith; and, on his declining, was thrust into prison. Here he was visited by a faithful Priest of his Church in disguise, exhorted to be steadfast in the maintenance of the religion which he had, in a moment of weakness, renounced, but to which he had sincerely returned; and, once or twice, the Sacrament of Holy Communion was administered to him. He did remain stedfast, through offers of wealth, through the arguments of the Mohammedan Ministers, and, finally, through threats and tortures. He was remanded to death; and was beheaded, in a most cruel and shocking manner, in the public streets; where his body lay exposed some two days longer, with the head placed between the legs.

...

I have told you, that the written laws of Mohammedanism are not so severe against the Christians as their actual condition might lead one to suppose. It is the practice, without law, of the vilest abominations and the harshest cruelties which makes their lot so terrible and so hard to endure. Where shall I begin to recount the fearful story? I will draw only from my own experience and observation, lest I overstate, or be deceived through the mistakes of others. I will tell you nothing which my own eyes have not seen, or my own ears have not heard. I will begin with my earliest impression.

When I first landed in Constantinople, a young man, I went, one day, to view the procession of the Sultan to the Imperial Mosque. Soldiers lined the streets through which he was to pass, and other bodies of soldiers were sweeping the passage before him. There stood near me a young Christian, some twenty-four or five years of age, who, from his dress and appearance, I saw, was a person of respectable position. I afterwards learned, he was the son of a merchant of one of the most prominent Christian families in the City. Presently, one of the Turkish soldiers accosted him, and ordered him to take his broom, and sweep for him. The young man declined, with evident chagrin and suppressed indignation. The soldier then set upon him, with three or four others, and beat him until he submitted. He took the broom, and, with tears of shame rolling

down his cheeks, engaged in the servile occupation. "Is there no remedy for this?" I asked of a friend at my side. "None whatever," he replied. "If complaints were made of the soldier, he would never be punished for insulting a Christian." And so it is a perfect immunity for injury inflicted upon a Christian by a Mohammedan. There is, absolutely, no law for the protection of a Christian from private wrong from a Mussulman; or, if there be law, like those famous decrees of the Sultan, soon after the war in the Crimea, of which so much vain and idle boast has been made, laws granting new privileges and pledging equal rights to the Christian, they are not, and cannot be, enforced. They are like the liquor laws which some of our own states have adopted, no more obeyed than if they did not exist.... They are as if your legislature should pass a law that you should eat but one meal a day; for, it is just as much the nature of a Mussulman to maltreat a Christian, as it is your nature to eat and drink; and, like yourselves in the circumstance supposed, the more decrees are made against it, the more he will do it. It rouses his anger to hear that the Christian rayah, the Giaour, is to be placed on the same footing with himself. It is an infringement of the privilege which he and his father have held for the last thousand years, to treat a Christian like a dog.

...

I had retired, one night, to rest, in the City of Constantinople, when I was suddenly roused by a violent knocking at the street-door. I went down, and opened it; when there rushed into the hall a tall, powerful man, pushing before him a boy of about 13 years of age. Instantly, the man fell upon his knees, and stretching up his hands beseechingly to me, exclaimed, "Save my son." I locked the door, told him to be quiet, and let me hear his story. He trembled, like an aspen-leaf, and glanced back to the door with a strange look of terror, lest even now he might not be safe. I reassured him, by telling him, that a Turkish officer could not enter the house of a European or an American, without permission: he was quite secure. He then told me that several weeks before, his son was playing in the street, in a distant quarter of the City where he lived, when a Turkish woman, passing, attracted by his handsome appearance, invited him to go with her; promising him a new suit of clothes, if he would come with her to her house. The little fellow yielded to the temptation, and went. That evening the boy did not come home; and his parents passed a sleepless and anxious night. The next morning, the father went in search of him; and soon succeeded in tracing him to the house of a wealthy Turk in the neighbourhood. He ventured to knock, and demanded his child. He was driven away with hard words and blows, and went to make complaint to the authorities. From them he gained no satisfaction. The rescue of a child from the Giaours, and his education in the true faith of Islam, were too acceptable to their own feelings to make them urgent in effecting a release. The family reported, that the boy had become a Mussulman; and with this, the father was told, his right to him ceased. His importunity was, at last, threatened with impris-

onment; and he was driven, a broken-hearted man, from the tribunal of Mohammedan justice. Still, day by day, he hovered around the house where his son was detained, and, at length, had the satisfaction of seeing him appear alone at a window. Moments were precious. He had only time to say, "Come down to the gate, tonight, after the family is asleep; unlock it; and I will be there to meet you." The boy gave a nod of assent, and disappeared; and the father also went his way. At nightfall, he returned, and watched till half the night had passed; when, to his great joy, the gate opened, and his son appeared. Instantly seizing him, he hurried, with him, down to the Bosphorus, sprung into a calque, manned by Christians like himself, which he had already engaged, and was rowed, rapidly, across the stream. Disembarking, they rushed up the hill, half a mile, to my house, and appeared before me as I have described. I became responsible for the boy; and the father returned, immediately, home, fearful lest his house should be visited in his absence. It was visited, the next day; and he was subjected to a species of inquisition; but nothing could induce him to acknowledge, that he knew anything of the disappearance of his son from the Turkish mansion. The boy I kept for three weeks. He was safe enough in-doors; but we were afraid to allow him to go into the streets, lest he should be recognised, and kidnapped. This could not continue. There remained no course but to send him out of the country. The British Ambassador, whom I consulted, also advised this step. Accordingly, I made a bargain with the captain of a Greek Brig, ready to sail, who entered into the plan with great alacrity, that he should receive him on board, convey him to Athens, and deliver him to certain friends designated there. Every thing being prepared, the captain hauled out of the harbour, called the Golden Horn, and came to anchor in the Bosphorus, at as near a point as possible to my house. In the dead of night, we stole down to the water, embarked in a calque held in readiness, and were soon on board the brig. A hasty adieu to the boy, and we were on shore again. But, before we landed, the brig's anchor was up, her sails spread, and she was starting on her course towards the sea of Marmora.

I believe I could exhaust the hours of the night in telling you stories of this description only, of efforts, sometimes successful, and sometimes, alas, but too unsuccessful, for rescuing boys and girls, and, often, older persons, from a forced allegiance to Mohammedanism. In the interior, the iniquity is practised by the wholesale. In one instance, I laboured, but without success, to save from this doom a village of 200 Christians, who had been compelled, by a system of peaceful persecution and threats of extermination, to acknowledge themselves Mussulmans. The Governor was warned, through the agency of an Ambassador, to leave the people to their freedom in the matter. But nothing came of it. It is the custom of the Porte, in such circumstances, to send two sets of instructions; one, open and avowed, in accordance with the demand of the Ambassador; the other, secret, ordering the Pasha to disobey the first, by some skilful evasion. It is impossible, in such cases, to carry the effort to any successful conclusion. The Ambassador is wearied out, or deceived; and the evil remains unremedied. Nay, in

some cases, the action of the Ambassador is crippled by other political interests. I remember, in one instance, a Christian having fled, for refuge, from a similar persecution, to her Britannic Majesty's Embassy Palace, the Ambassador sent him to my house for a harbour, lest his presence under his roof should complicate another and, to him, more important question which he was then pressing upon the Porte.

- 1 See the present writer's "The Manuscripts of Horatio Southgate--A Discovery," American Church Monthly, XLII (1937), 155-173; "Our Lord Guides His Church," Living Church, XCVII (Sept. 11, 1937), pp. 308-312; E. R. Hardy, Jr., "Horatio Southgate," Dictionary of American Biography, XXI (Supplement, vol. I), N.Y., 1944, pp. 668-669.
- 2 See "The Manuscripts of Horatio Southgate," loc. cit., XLII (1937), 168-173; also "The Oriental Manuscripts of Horatio Southgate," Historical Magazine of the P. E. Church, X (1941), pp. 57-61.
- 3 See Leonard Bond Chapman, Monograph on the Southgate Family of Scarborough, Maine, Portland, 1907, esp. pp. 32-33. On the latter page, Chapman cites an extended press account on Bp. Southgate in the Portland Daily Press, for April 22, 1907---an obvious error. See also William S. Southgate, "The History of Scarborough from 1633-1783," Collections of the Maine Historical Society, II (Portland, 1853), 1-237, esp. 223-224.
- 4 See P. E. Shaw, The Early Tractarians and the Eastern Church, Milwaukee & London, 1930, pp. 145-147. Also his American Contacts with the Eastern Churches, 1820-1870, Chicago, [1937], pp. 35-70, et passim.
- 5 The biographer will use, inter alia, the letters of Bp. Southgate and his wife, now at Yale University in the "Berkeley-Southgate Manuscript Deposit." Also letters transcribed in the present writer's volume of MSS. deposited in the Historical MSS. Room. Also in Southgate's many reports to the American Church in the Spirit of Missions and elsewhere.
- 6 See Wallace Cable Brown, "Thomas Moore and the English Interest in the East," Studies in Philology, XXXIV (1937), 576-588; see esp. 582-583. See Wallace C. Brown, "Byron and the English Interest in the Near East," Studies in Philology, XXXIV (1937), 58ff. Also H. S. L. Wiener, "Byron and the East: Literary Sources of the 'Turkish Tales,'" Nineteenth-Century Studies, Ithaca, 1940 (Cornell University Press).
- 7 See Horatio Southgate, The War in the East, N.Y., 1854, p. 8.
- 8 Ibid., pp. 40-41, 71ff.
- 9 Ibid., p. 27
- 10 The paper was read three times, according to the endorsement: (1) Before the Mechanics' Society in Hope Chapel, New York City, Jan. 21, 1861; (2) In the chapel of St. Matthew's Church, Jersey City, Feb. 5, 1861; and (3) Before the New York Branch of the American Church Union, 1155 Broadway, N.Y.C., May 25, 1869. The original MS. is in Yale. Transcripts are in the Archives of the Diocese of Connecticut.
- 11 Southgate, The Cross Above the Crescent, pp. 107-108.
- 12 Ibid., p. 10.
- 13 Ibid., p. 312.
- 14 Ibid., p. 38.
- 15 Ibid., p. 90.
- 16 Ibid., pp. 186-187.

SAMUEL FARMAR JARVIS PAPERS IN THE STATE
LIBRARY, HARTFORD (PART THREE-----
CONCLUSION) VII.

SHERMAN, HENRY BEERS. Dated Apr. 6, 1844, at Middletown. To SFJ, Jr., Washington College, Hartford. Tells of despatching a draft, of troubles in the Athenaeum Society, of a controversy being waged in Middletown, and of a place to stay during the summer vacation.

CHAUNCEY, HENRY C. Dated May 11, 1844, at Cambridge, Mass. To SFJ, Jr., Washington College, Hartford. Mentions his part in an Exhibition at College (now happily over), counsels him in his love affairs, and commends him for his idea of leaving college a while in order to make up his studies.

SHERMAN, HENRY BEERS. Dated June 29, 1844, at Middletown. To SFJ, Jr., Washington College, Hartford. Urges rigid economy in using funds, because his father's account with Mr. DePeyster is already overdrawn. Suggests that he come to Middletown to lighten his expenses. Writes about plans made for Christine and Antoinette Jarvis until their father can return from England.

SHERMAN, HENRY BEERS. Dated July 5, 1844, at Middletown. To SFJ, Jr., Hartford. Re. advance of money to SFJ, Jr., while in college; mentions plans for his sisters, Christine and Antoinette Jarvis.

SHERMAN, HENRY BEERS. Dated July 11, 1844, at Middletown. To SFJ, Jr., Hartford. Will meet him at the City Hotel, when the evening stages arrives from Middletown the next day.

SHERMAN, HENRY BEERS. Dated Sept. 11, 1844, at Middletown. To SFJ, Jr., Schenectady. Tells him to meet his father, who has just sailed from Liverpool for Boston. Writes about plans for the winter.

DeKOVEN, WILLIAM. Dated Sept. 13, 1844, in the East Indies. To SFJ, Jr., Middletown. Gives directions for sending his letters. Asks about his studies at College and for news of Middletown friends.

SHERMAN, HENRY BEERS. Dated Oct. 11 (?), 1844, at Philadelphia. To SFJ, Jr., Middletown. Mentions little time he has for writing during General Convention. Explains why he was unable to send the things he had promised to send from N.Y. Says he has not seen Sam's sister since he arrived except on the street. Mentions his expectations to return home next week when the Convention adjourns.

PALMER, NOBLE. Dated Nov. 1, 1843, at Trinity College, Hartford. To SFJ, Jr., Middletown. Regrets SFJ's absence from college and expresses hope that he will soon return. Describes a meeting of the Athenaeum Society, in which new rules have been adopted. Writes about the other society.

JARVIS, SAMUEL FARMAR. Dated Dec. 26, 1844, at Middletown. To SFJ, Jr., New York. Tells him of Christmas Day, which he spent at Mr. Russell's with Antoinette and Elizabeth and Hetty Jarvis. Mentions his surprise at seeing the announcement of his book, just published by Harper's. Gives his son a list of the subscribers and asks him to take charge of the matter in N.Y.

JARVIS, SAMUEL FARMAR. Dated Sept. 8, 1845, at

Middletown. To James F. DePeyster, N.Y. Re. interest on his bond due to the Middletown Savings Bank and his coal bill. Writes about a book by the Rev. Mr. Richardson, which gives a well-arranged view of a Churchman's faith. Commends it to Mrs. DeP.

JARVIS, SAMUEL FARMAR. Dated Sept. 22, 1845, at Middletown. To James F. DePeyster, N.Y. Tells him of Christine's unhappy attachment to Dr. Maunoir [Mannoir ?]---of his objections to her going to Europe to marry him. Mentions his unhappiness in his son's affairs, expressing regret that he left the counting-house in N.Y. to go as a surveyor for a railroad. States that whether he gets another situation as a surveyor or employee in a counting-house, he will have to leave his father and his sister Antoinette. That will oblige the write to marry again, which will be impossible for him unless he can find a woman with means. (He does not wish to be a fortune-hunter.) Writes about the General Convention at N.Y. and the struggle between true Churchmen and the Semi-Puritans.

JARVIS, SAMUEL FARMAR. Dated Jan. 18, 1846, at Middletown. To H. E. Rich, [? N.Y.]. Re. his paintings. Says that a box has been despatched in care of James F. DePeyster and that it is so long that it will have to be opened in his stable at the rear of his house. Mentions original painting by Giordano, a copy of Raphael's Holy Family and others. Hopes that all may be sold at a profit.

JARVIS, SAMUEL FARMAR. Dated Jan. 29, 1846, at Middletown. To James F. DePeyster, N.Y. Speaks of his impending ruin and of his willingness to assign all his property. Mentions being appointed as one of the examining committee at the theological seminary. Will deliver lectures at Troy in February. Says he must borrow money to keep his appointments. Writes about the marriage of his daughter, Christine, to Dr. Maunoir [Mannoir?] by Bishop Luscombe at the Hotel of the American Embassy in Paris.

JARVIS, CHRISTINE. Dated ? Received Feb. 22, 1846, from Paris. To SFJ, Jr., Middletown. Tells her brother of her arrival in Paris. Hopes he will find a profitable occupation.

CHAUNCEY, HENRY C. Dated Mar. 16, 1846, at N.Y. To SFJ, Jr., Middletown. Thanks him for his letter, which comforted him in his unhappiness at the news of John Henry Newman's going over to Rome. Wonders whether Edward Bouverie Pusey will follow. Writes about a sermon preached by Mr. Johnson of Brookline on church union. Has many subjects of a religious nature which he wishes to discuss with Dr. J. Hopes that he may be able to visit Middletown before long.

CHAUNCEY, HENRY C. Dated Mar. 30, 1846, at N.Y. To SFJ, Jr., Middletown. Re. bad treatment of Dr. Jarvis by Harper's. Hopes for a change for the better in Dr. J's affairs. Suggests that when the railroad passes through Middletown, the J. house might be enlarged and used for a hotel. [It actually became the main building of the Berkeley Divinity School.] Suggests the sale of duplicates in Dr. J's library---as well as his engravings. Mentions a young lady who has captivated his fancy. Mentions friend soon to sail for Calcutta, his reading, and the apostasy of Newman.

RALSTON, ROBERT. Dated Apr. 15, 1846, at Philadelphia. To SFJ, Middletown. Thanks him for sending plans of the Roehampton Church, which have pleased all who have seen them. Plans to subscribe to an English Church periodical. Mentions the Young Churchman Catechised. Writes of clergymen who are to officiate in his parish. Hopes that he may be able to interest the Philosophical Society in Dr. J's lectures. Mentions the case of the Rev. Mr. Watson at Trinity Ch., Boston, with enclosure of copy of the book above mentioned and two documents.

BOWDLER, T. Dated April 15, 1846, at Torquay. To SFJ, Middletown. Re. his illness after a fall from his horse. Tells of the death of a daughter and of his resignation from the Church Building Society. Speaks of the marriage of Dr. J's daughter, Christine, and the controversy over the Scottish Communion Office, the creation of another diocese in Scotland etc. Congratulates him on his appointment in Trinity College and on his book. Mentions need for raising the standard for education of the clergy. Speaks of Newman's going to Rome. Thanks him for the introduction to Dr. Potter.

CHAUNCEY, HENRY C. Dated Apr. 18, 1846, at N.Y. To SFJ, Jr., Middletown. Regret that he will be unable to accompany his parents on their visit to Middletown. Suggests an English market for some of Dr. Jarvis' books. Mentions the political situation and chides SFJ, Jr., for having given up his position.

MEAD, W. COOPER. Dated Apr. 25, 1846, at Norwalk. To SFJ, Middletown. Says he can find little about Dr. Leaming's rectorship in Norwalk. Mentions Dr. Wordsworth's Theophilus Anglicana and Dr. Totten's objection to using the work in Trinity College. Thinks, in light of such objections, that a change in the presidency would be welcomed. Asks how Dr. J. is progressing with his history.

VAUGHAN, PETTY. Dated May 4, 1846, at London. To SFJ, Middletown. Re. disposal of Dr. J's interesting lectures. Suggests that he publish his memoir in the Publications of the American Philosophical Society since it is too late to use it in the Royal Society or others.

SALKELD, JOSEPH. Dated May 4, 1846, at Naugatuck. To SFJ, Middletown. Urges SFJ to hasten with his article on Bishop Jarvis for The Evergreen. Mentions the financial failure of Mr. Forest. [This excellent and unsigned sketch of Bp. Abraham Jarvis appears in The Evergreen, III, pp. 97-99, 147-153, and 173-179. It deserves to be reprinted.]

BRINLEY, GEORGE. Dated May 12, 1846, at Hartford. To SFJ, Middletown. About troubles in Trinity Ch., Boston. Sends copy of resolutions passed there.

TODD, AMBROSE S. Dated May 16, 1846, at Stamford. To SFJ, Middletown. Mentions J's view of what constitutes claim to a seat in the Convention. Asks him to draw up a canon to cover admission of new parishes within the bounds of another parish. Asks him whether he has heard the rumor about the need of an assistant bishop in Conn. Writes about the consecration of the new Trinity Church in N.Y., which he asks Dr. J. to attend. On return, please spend Sunday in Stamford.

THORP, THOMAS. Dated May 18, 1846, at Tewkesbury. To SFJ, Middletown. Re. the loss of one of the mem-

bers of their society and the weeding out of three or four others of the Romanizing type. Says the Society has started on an enlarged scale of operations, with a hard-working committee of six members.

WILKINSON, GARDNER. Dated May 20, 1846, at London. To SFJ, Middletown. Thanks him for copies of Synoptical Table of Egyptian and Sacred Chronology. States that he will send a copy to Lord Prudhoe, expressing great interest in the work. Does not precisely agree with SFJ, however.

BOWDLER, T. Dated May 25, 1846, at London. To SFJ, Middletown. Writes of the retirement of Archdeacon Thorp from his office in Trinity College and about his work for the Camden Society. Mentions his church at Kemerton, progress made in knowledge of church architecture. Mentions the meeting of the society which was called by the Archdeacon, who was summoned hastily away to attend the Queen on the birth of Princess Helena. Comments on the work the society is doing in giving assistance to the building of churches, chapels etc.

BRINLEY, GEORGE. Dated May 25, 1846, at Hartford. To SFJ, Middletown. Interested in Dr. J's remarks on the resolutions passed at Trinity Church, Boston. Mentions the benefit of \$6,700 subscribed for the Rev. Mr. Watson and the fact that W. has accepted a call to Grace Church, Neward, at \$1250 a year.

HAIGHT, R. K. Dated May 30, 1846, at N.Y. To SFJ, Middletown. Says he may be in the U.S. six months longer; is desirous of going home to look after his affairs in Geneva. Writes about Christine Jarvis Maunoir [?Mannoir] and her life at Geneva. Is interested in light thrown on the Old Testament by Egyptian chronology. Acknowledges Dr. J's learning in oriental languages. Believes that the Old Testament should be revised and retranslated.

CHAUNCEY, HENRY C. Dated June 5, 1846 at N.Y. To SFJ, Middletown. Re. inability of Mr. DePeyster to meet a draft.

JARVIS, W. B. Dated June 16, 1846, at Toronto. To SFJ, Middletown. He and his wife are planning to live abroad for about a year and request letters of introduction.

COOK, WILLIAM. Dated June 16, 1846, at Higganum. To SFJ, Middletown. Asks Dr. J. to come to Haddam and hold services there next Sunday.

SMITH, FLOYD. Dated June 18, 1846, at N.Y. To SFJ, Middletown. Re. Dr. J's subscription to The Churchman, to pecuniary difficulties, to a suggestion from Trinity Church, N.Y., that they appoint two or three deacons to aid the regular incumbents, and to appoint lecturers (Dr. J. to be one) to speak on Sunday evenings from October to May.

RALSTON, ROBERT. Dated June 22, 1846, at Phila. To SFJ, Middletown. Pleased at a possible visit from Dr. J. Says they have had a visit from the chaplain to the Lord Bp. of Fredricton, who has promised to send them particulars on Church architecture and furniture after his return to England. Says he has had a letter from Archdeacon Thorp, president of the Ecclesiological Society in England, suggesting formation of a society in U.S. to be

started by Dr. J. Says they are going to use the Roehampton plans for their new church and that the Rev. Dr. Morton is to be their rector, with the Rev. Mr. McCurdy as assistant.

PAYNE, WILLIAM. Dated June 22, 1846, at Hartford. To SFJ, Middletown. Re. copies of sermons which have just been printed for Dr. J., with suggestions for sale and distribution.

LEWIS, LAWRENCE. Dated June 24, 1846, at Phila. To SFJ, Middletown. Pleased to hear that Dr. J. and Antoinette are to visit Mr. Ralston in Phila. and expects them to divide their visit with him. Says Dr. J's membership in the American Philosophical Society will be most acceptable.

BEARDSLEY, EBEN EDWARDS. Dated June 27, 1846, at Cheshire. To SFJ, Middletown. Corrects a mistake made by Dr. J. in his memoir of Bp. Jarvis as to how the Bp. received his degree of D.D.

FAXON, WILLIAM. Dated June 30, 1846, at Hartford. Re. expense of printing a memoir of Bp. Jarvis. To SFJ.

MERTON, SAMUEL GEORGE. Dated July 2, 1846, at Phila. To SFJ, Middletown. Re. lending Dr. J. some books on Egypt.

SERGEANT, JOHN. Dated July 2, 1846, at Phila. To SFJ, Middletown. Re. a lecture which Dr. J. would like to deliver, stating that he has talked with Dr. Chapman on the subject, who says that the society of which he is President does not have lectures. Says Dr. J. might read a paper before the society, which afterwards might be published. Mentions that the Mercantile Library Company might use Dr. J's lecture and that the writer will inquire about it.

PAYNE, WILLIAM. Dated July 15, 1846, at Hartford. To SFJ, Middletown. Reminds Dr. J. that he is scheduled to deliver the first annual address to the undergraduates of Trinity College; reminds him also of a meeting of the Board of Fellows to attend examinations.

HOYT, DAVID HUBBELL. Dated July 16, 1846, at N.Y. To SFJ, Middletown. Re. sending him copies of the Christian Remembrancer and the English Church, which contain copies of certain articles of interest to Dr. J., who may return them at his convenience.

RALSTON, ANNA. Dated July 22, 1846, at Mount Peace, [Phila.]. To SFJ, Middletown. Has talked with Mr. Drinker re. his taking SFJ, Jr., on a voyage in the hope of obtaining him a position in Canton. States that Mr. D. was not encouraging unless a position was obtained in Canton prior to the voyage. Mentions the health of her children. States that because of Dr. J's condemnation of Carlyle, one of his books was returned to the library unread. Says they are raising funds for building a new church for the parish of St. James the Less.

JARVIS, SAMUEL FARMAR. Dated July 28, 1846, at Middletown. Rough draft of letter to Mrs. Ralston, Phila. Re. placing SFJ, Jr., on a vessel engaged in the China trade. Mentions his former employment in a counting-house in N.Y. Tells of the writer's plans to use his house for boarders who would form a Christian family and of his plans for a private chapel in his house.

BRINLEY, GEORGE. Dated July 28, 1846, at Hartford. To SFJ, Middletown. Tells him that his house is being filled with visiting relatives and that some other arrangement must be made, and that the writer is much fatigued from a sojourn at Sharon Springs and Niagara Falls.

WILLEY, J. M. Dated Aug. 4, 1846, at Warehouse Point. To SFJ, Middletown. Re. obtaining an honorary master's degree from Trinity College.

RALSTON, ROBERT. Dated Aug. 12, 1846, at Phila. To SFJ, Middletown. There is no opening at present for SFJ, Jr., to go to China. Comments on Church architecture. Says that the progress on their ch. is slow. Mentions their new rector and plans to have open pews with the support of the parish offerings. They have heard several celebrated preachers. Nothing can be imported free of duty for a church after October 1.

WARREN, STEPHEN E. Dated Aug. 20, 1846, at Rockaway. To SFJ, Middletown. Thanks for acts of kindness while the writer was staying at Dr. J's house. Mentions his enjoyment of The Madonna, The Crucifixion and other gems of art; writes of his liking for Rockaway as a healthful seaside resort, and of the church he has found nearby.

RALSTON, ROBERT. Dated Aug. 22, 1846, at Phila. To SFJ, Middletown. Mentions the supremacy of the Diocese of Conn. in church matters. Writes of his appointment to a committee of ten through Dr. J's support. Mentions the building of their new ch. and of the lack of knowledge of church architecture in this country and of the contribution on this subject made by Dr. J. since his return from abroad.

INGERSOLL, R. I. Dated Sept. 2, 1846, at New Haven. To SFJ, Middletown. Thanks Dr. J. for congratulations on the new honor conferred on the writer, who is not sure whether to accept or decline the appointment. Tells Dr. J. that he cannot take out a consignment of books with him if he sails. Suggests that the writer write the former minister of England about the matter.

HAIGHT, R. K. Dated Sept. 4, 1846, at N.Y. To SFJ, Middletown. Reason for delay in answering Dr. J's letter was a visit to Saratoga to take the cure. Is not about to visit his sister at Genesee. Since it is impossible to go to Middletown, he hopes to see Dr. J. in N.Y. before he sails for Europe, where he will see Dr. J's daughter, Christine. Writes at length on their differences of opinion re. biblical interpretation, but hopes that this will not affect their friendship.

SIGOURNEY, CHARLES. Dated Sept. 8, 1846, at Hartford. To SFJ, Middletown. Re. the sale of his paintings in Hartford. Asks for one of his catalogues. Thinks it unlikely that there are persons of sufficient wealth and culture to be able to purchase any.

MERTON, SAMUEL GEORGE. Dated Sept. 14, 1846, at Phila. To SFJ, Middletown. Asks him to return some books which he lent him, and inquires about his progress in research on chronology.

WETMORE, CHARLES F. Dated Sept. 21, 1846, at N.Y. To SFJ, Middletown. Asks for a payment from Dr. J.

PADDOCK, WILLIAM H. Dated Sept. 24, 1846, at New Hartford, N.Y. To SFJ, Middletown. Asks permission to use Dr. J's name as reference for his boys' school. Includes circular.

JARVIS, SAMUEL FARMAR. Dated Sept. 25, 1846, at Middletown. To R. K. Haight, N.Y. Tries to reason him out of his critical contempt for the Bible. Explains his own views. Tells why he expressed himself more fully in a letter to a daughter (which she sent to Mrs. Haight) than in a writing direct to H. in the first place.

HOYT, DAVID HUBBELL. Dated Sept. 28, 1846, at N.Y. To SFJ, Middletown. Re. a second edition of Dr. J's sermon. Mentions scandalous conduct of Mr. Poe in publishing a N.Y. paper for circulation among the fashionable society, which became a vehicle of abuse of literary people. Mentions E. A. Poe's volumes of poems and tales. Says he does not think Poe will receive any publicity in England. Praises Dr. J. for having a chapel in his house. Gives advice as to carpets, cushions etc. Comments on the Society for the Study of Church Architecture, which he (Jarvis?) has started at Trinity College. The Convention is soon to meet in N.Y.

COOK, O. D. Dated Oct. 1, 1846, at Hartford. To SFJ, Jr., Middletown. Introduces a friend named John Harding.

HAIGHT, R. K. Dated Oct. 7, 1846, at N.Y. To SFJ, Middletown. Asks for return of Rossellini as Mr. Glidden needs it for his coming lecture. Calls attention to the early chronology of the Egyptians.

WILLEY, J. M. Dated Oct. 12, 1846, at Saybrook. To SFJ, Middletown. Encloses a request from the wardens and vestry of Grace Church, Saybrook, for a copy of Dr. J's sermon on the validity of infant baptism. 2 documents.

RALSTON, ROBERT. Dated Oct. 15, 1846, at Phila. To SFJ, Middletown. Re. the Prayer Books which he expected to send to Dr. J. Mentions that the Sunday School of the Ch. of St. James the Less opened last week with 52 scholars. Describes the new building.

RALSTON, ROBERT. Dated Oct. 17, 1846, at Phila. To SFJ, Middletown. Mentions laying of the cornerstone of the new church. Asks Dr. J. to assist at the ceremony. They are using rubble and plaster in the interior walls. Having Sunday School meet at 10 am. Mentions drawings for St. Mary's, Arnold.

HITCHCOCK, SOLOMON G. Dated Oct. 20, 1846, at Hebron. To SFJ, Middletown. Invites Dr. J. to preach sermon at the time of the Bp's visitation, suggesting means of travel for reaching Hebron. Mentions fact that SFJ, Jr., passed through Hebron a short time ago while surveying for the railroad.

HALLAM, ROBERT A. Dated Nov. 9, 1846, at New London. To SFJ, Middletown. Asks for loan of any books on Church architecture in Dr. J's library. Tells about Dr. Totten's inquiry about a vacant parish. Mentions sending a MS. to Dr. J. by Mrs. Rainey.

MAUNOIR, CHRISTINE JARVIS. Dated Nov. 12, 1846, at Geneva. To SFJ, Jr., Middletown. Tells about her busy life, visiting patients etc. Expresses hope that her brother will find satisfactory work. Mentions the revolution at Geneva.

BURHANS, DANIEL. Dated Nov. 27, 1846, at Poughkeepsie. To SFJ, Middletown. Says he was a friend of Bp. Jarvis. Mentions dangers which beset the Church from Rome on the one hand and Geneva on the other. Writes of Dr. J's tract, No Union With Rome. Asks Dr. J. to help carry into effect the principles of the Via Media. Desires copy of his Convention sermon on infant baptism.

JARVIS, SAMUEL FERMOR, JR. Dated Dec. 6, 1846, at South Scituate, R.I. To SFJ, Middletown. Describes surveying trip which he is making with others.

SALISBURY, EDWARD W. Dated Jan. 11, 1847, at New Haven. To SFJ, Middletown. Re. membership of Dr. J. in the American Oriental Society. Appoints him to read a paper on Egyptian chronology.

BRINLEY, GEORGE. Dated Jan. 12, 1847, at Hartford. To SFJ, Middletown. Re. a financial transaction with the bank. Suggests two routes for reaching Newport: one by N.Y. and thence by boat; one to Boston on the railroad, and from there to Fall River. Thence by stage-coach. Mentions a recent trip to Boston where he saw Old Trinity scorched but not destroyed.

FERRIS, JOSHUA B. Dated Jan. 21, 1847, at Stamford. To SFJ, Middletown. Sends deed for a salt meadow in Norwalk for Dr. J's signature.

JARVIS, SAMUEL FARMAR. Dated Apr. 28-29, 1847, at Middletown. To James F. DePeyster, N.Y. Condoling with him on death of his son, Walter. Mentions several notes which are about to fall due, and the impossibility of his paying them until he sells his pictures, which he values at \$40,000. States his desire to purchase a picture recently bought by Mr. Brevoort and comments on the fact that taste in this country is unformed.

JACKSON, ABNER. Dated July 30, 1847, at Trinity College, Hartford. To SFJ, Jr., Middletown. Expresses regret that his sister, Antoinette, will be unable to spend Commencement week at the writer's house because promised to Mrs. Belknap. Hopes Mr. Jarvis will be able to stay with him. Mentions his joy over news that SFJ, Jr., is thinking of entering the sacred ministry. Congratulates the Rev. Dr. John Williams on his academic honors. Hopes that his Alma Mater will see how gracefully he wears his doctor's gown.

COXE, ARTHUR CLEVELAND. Dated Aug. 7, 1847, at Hartford. To SFJ, Middletown. Recommends Appleton & Co. as publishers for Dr. J's reply to Milner. Urges speedy attention to the matter.

DeLANCEY, W. H. Dated Oct. 23, 1847, at _____. To SFJ, Middletown. Re. meeting of a committee on the letter of Rev. Dr. Jarvis, Historiographer, on Monday at 12 m.

RICHARDSON, N. S. Dated Mar. 8, 1848, at New Haven. To SFJ, Middletown. Mentions recovery from illness, but necessity of resigning his parish at Derby and removing to New Haven. Expresses surprise that Dr. J. has not yet received proofs of his article, which had previously been sent him.

RICHARDSON, N. S. Dated Apr. 5, 1848, at New Haven. To SFJ, Middletown. Re. a bundle of Dr. J's Vindication, which the writer is forwarding. Says that Prof. Kingsley does not consider Dr. J's ar-

title discourteous or unkind. Mentions that he is going to use one of Dr. J's articles as a leader.

RICHARDSON, N. S. Dated Apr. 8, 1848, at New Haven. To SFJ, Middletown. Re. typographical error in Dr. J's article. Says that the Rev. Mr. Chapin is very ill and his connection with the Review will cease. Tells a joke on Prof. Kingsley.

RICHARDSON, N. S. Dated Apr. 14, 1848, at New Haven. To SFJ, Middletown. Re. his article for the July number of the Review. Requests him not to press a chronological point in reply to Mr. Kendrick.

RICHARDSON, N. S. Dated Apr. 17, 1848, at New Haven. To SFJ, Middletown. Re. the use of Dr. J's recent article as a leader. Says he has engaged Dr. John Williams to write an article on the Hampden controversy in England.

HOFFMAN, DAVID. Dated [April or May], 1848, at London, England. Re. a soiree which he recently attended at Hyde Park Gardens. Says his wife and daughter attended court. Mentions a book which he is writing, touches on world affairs, states that he has read Flemings Rise and Fall of the Papacy. He and his family go to Scotland after December. Says he had to sacrifice many volumes in his library when he left New York. To SFJ, Middletown.

MACKAY, JAMES. Dated June 22, 1848, at Naugatuck. To SFJ, Middletown. Regrets having been unable to talk with Dr. J. at the Convention. Hopes to consult him in Middletown. Writes of the duty wh. he had to pay on a bundle of Evergreens shipped in care of Capt. Churchill. Mentions Dr. J's article in the Oct. number of the Review. Says Dr. Horne of London questions validity of Scottish orders. Hopes to secure a degree for Bishop Ewing.

CHANDLER, J. Dated July 3, 1848, at Chichester. To SFJ, Middletown. Mentions his removal from London to Chichester and difficulty he would have in consulting the astronomer of the Royal Society. Encloses a calculation of luminations made by an eminent mathematician of Cambridge University. Speaks of consecration of St. Augustine's College and of Dr. Hampden's case. Mentions the new primate. Says that Mr. Norris is building a new church. 2 documents.

TOTTEN, SILAS. Dated July 18, 1848, at Trinity College, Hartford. To SFJ, Middletown. Announces his intention to resign from the presidency of the College.

BRINLEY, GEORGE. Dated July 25, 1848, at Hartford. To SFJ, Middletown. Says no letters have been exchanged for a long time. His failure to answer Dr. J's last letter was not the result of being offended. He merely did not wish to enter into controversy. Would be pleased to see Dr. J. when he is in Hartford, but that his only bed is taken for Commencement by Dr. Eaton.

BRAINARD, ISRAEL. Dated Aug. 9, 1848, at Vernon, N.Y. To SFJ, Middletown. Asks at what period, according to prophecy, are the Church and the world experiencing at the present time, and what particular predictions are now being fulfilled in the extraordinary agitations in Europe. Says if Dr. J. should wish to prepare a dissertation on the subject, he should be glad to send it to the editors of the Religious Recorder. Mentions that he is a native of Haddam and

was pastor of the First Society in Guilford. He has a nephew who has just been chosen tutor in the University.

COXE, ARTHUR CLEVELAND. Dated Aug. 25, 1848, at Hartford. To SFJ, Middletown. Re. a letter sent by Dr. Silas Totten, retiring president of Trinity College, which was very insulting to both Dr. Jarvis and his assistant, Mr. Williams. Commenting on the copy of Dr. J's reply. Counsels him not to enter into a controversy with Dr. Totten. States that he is leaving the College in shame and disgrace.

ANDERSON, JAMES M. S. Dated Nov. 25, 1848, at London. To SFJ, Middletown. Re. his History of the Church of England in the Colonies etc., with printed prospectus of the same. 2 documents.

CHAUNCEY, PETER J. Dated Feb. 24, 1849, at Hartford. To SFJ, Middletown. Says Dr. J's acknowledgement will be printed in an early issue of the Calendar. Mentions the difficulty in finding teachers for young ladies skilled in music.

GOODRICH, WILLIAM H. Dated Mar. 5, 1849, at Bethel (where he is Congregational Minister.) To SFJ, Middletown. Thanks Dr. J. for letter of introduction which he gave him before his European trip. Hopes to visit Dr. J. in Middletown.

WELLES, H. T. Dated Mar. 7, 1849, at Glastonbury. To SFJ, Middletown. Re. Dr. J's officiating in the Episcopal Church in Glastonbury, Mar. 18, 1849, with directions for procedure on arrival either by stage or private conveyance.

BROOKHOUSE, ROBERT. Dated Mar. 15, 1849, at Salem. To SFJ, Middletown. Re. transplanting of trees and grafting fruit. Adds that trees should be purchased at a place where the climate is the same as at Middletown.

BRINLEY, GEORGE. Dated Apr. 2, 1849, at Hartford. To SFJ, Middletown. States that he is destitute of ready money since he has just purchased a house for his daughter.

CORBYN, . Dated Apr. 12, 1849, at Palmyra. To SFJ, Jr., Nashotah, Wisc. Re. J's recommending a fellow student's entering Trinity School at Palmyra.

YOUNG, THOMAS JOHN. Dated Apr. 14, 1849, at Charleston, S.C. To SFJ, Middletown. Has given up parish cares for a while and is going to England. Asks Dr. J. for letters of introduction in order that he may visit various church institutions.

BRICHMORE, JOHN W. Dated Apr. 15, 1849, at Millville. To SFJ, Middletown. Writes of his experience in the parish at Millville.

HAIGHT, RICHARD K. Dated May 9, 1849, at N.Y. To SFJ, Middletown. Re. flourishing conditions at the General Theological Seminary, N.Y. Mentions that only one person has Romanizing tendencies. Writes about views of Dr. Forbes on confession. Says that no assistant came from St. John's, Hartford, and that Bishop Whittingham does not approve of the Calendar.

COXE, ARTHUR CLEVELAND. Dated May 10, 1849, at Hartford. To SFJ, Middletown. Re. articles ap-

pearing in The Churchman and of Hoyt's part in the affair. Says the Connecticut clergy stand united and that the writer has made a fair offer to The Churchman to recall its statements. States that he has no use for the clique at the Churchman office. + Copy of Dr. J's reply, censuring Dr. Coxé for his attitude in the Hoyt matter and for his impatience in violating the confidence of Mr. Hoyt's letter.

WILLIAMS, JOHN (Later Bp.) Dated May 12, 1849, at Hartford. To SFJ, Middletown. Re. articles appearing in The Churchman and of attempts made to put Williams in the wrong light with Dr. Jarvis. Mentions the Order of the Holy Cross. Hopes that Dr. J. might be the head of a theological faculty. Mentions wire-pulling and that he goes on to N.Y.

WELLES, E. M. P. Dated May 12, 1849, at Hartford. To SFJ, Middletown. Thanks J. for kindness to his young friend Patterson.

JARVIS, SAMUEL FARMAR. Dated May 27, 1849, at Middletown. To the Rev. Dr. John Williams, Hartford. Chides Williams for accusing him of "choosing to throw him off" since his election as President of Trinity College. Laments the sharp struggle between the Calendar and The Churchman over an article by Dr. Williams on the Order of the Holy Cross. Mentions Bp. Potter's expressed opinion that the Church's platform is very broad and extreme opinions either way are to be tolerated. Writes about an open attack on the General Theological Seminary, and of his (Dr. Williams') desire to see a department of theology opened at Trinity College, with SFJ at its head. Mentions the ill treatment he has received by the college---ie. the defacing of much of his library which he deposited there while in Europe---of his two years' service as professor with payment for only one year's salary, and other examples. Encloses a letter from Christine to Dr. Williams' mother.

HALL, EDWARD S. Dated May 24, 1849, at Millville. To SFJ, Middletown. Since he cannot be confirmed beforehand, he does not wish to receive Communion at the time of the marriage ceremony with Antoinette Jarvis. Since Dr. J. does not wish to perform the ceremony with [without?] the Communion Service, they have decided to be married by the Rev. Mr. Goodwin. + Draft of Dr. J's reply: He is hurt because his two daughters have chosen otherwise than to be married by their father in his private chapel. States that he will accede to Antoinette's wish to be present at the Church to give her away.

GOODWIN, JAMES M. Dated June 13, 1849, at Hartford. To SFJ, Middletown. Encloses check for \$34.27, a collection take up at the annual meeting of the Christian Knowledge Society.

JACKSON, ABNER. Dated July 10, 1849, at [Hartford?]. To SFJ, Middletown. Re. some discrepancy between Dr. J's and Arthur Cleveland Coxé's reports of the examination at the theological seminary, published in the Calendar and with notice of a fuller report to appear in The Churchman. + Draft of SFJ's reply: that his letter must appear in the next issue of the Calendar without a single word of alteration.

WALTON, WILLIAM. Dated July 13, 1849, at N.Y. To SFJ, Middletown. Says the Rev. Mr. Coxé has sent a

report to be published in The Churchman, which is of such an erroneous nature that the editors will have nothing to do with it. Mentions the fact that Mr. Coxé has been wanting in courtesy towards The Churchman and toward's Dr. Jarvis' report.

HICKS, JOHN A. Dated July 19, 1849, at Rutland. To SFJ, Middletown. Re. a degree of LL.D. for Judge Redfield of Vermont at Trinity College.

WILLIAMS, CHARLES K. Dated July 19, 1849, at Rutland. To SFJ, Middletown. Advocates Judge Redfield of Randolph, Vt., as candidate for degree at Trinity College. (He is a deputy to the General Convention.)

WILLIAMS, CHARLES K. Dated July 19, 1849, at Rutland. To SFJ, Middletown. Suggests that Trinity College confer the LL.D. degree on Judge Redfield, a deputy to the General Convention.

COXE, ARTHUR CLEVELAND. Dated July 24, 1849, at Hartford. To SFJ, Middletown. Re. dispute between Dr. Haight and Dr. Jarvis at a Trustees' meeting.

PRENTISS, SAMUEL. Dated July 27, 1849, at Montpelier, Vt. To SFJ, Middletown. Re. granting a degree of LL.D. to Judge Redfield at Trinity College.

METCALF, THERON. Dated July 27, 1849, at Boston. To SFJ, Middletown. Re. conferring the degree of LL.D. on Judge Redfield of Vermont at Trinity College.

CUSHMAN, GEORGE. Dated Sept. 27, 1849, at Pawtucket. To SFJ, Middletown. Re. a book, Nova Bibliotheca Auctorum Ecclesiasticorum by the Rev. Dr. C. L. Dupin. Asks Dr. J's opinion of the book and the reliability of the author.

SMITH, NATHAN. Dated Oct. 28, 1849, at New Haven. To SFJ, Middletown. Says he is about to sail for Liverpool. Wishes to render any assistance to Dr. J. possible---in forwarding documents etc.

RICE, EDWARD A. Dated Oct. 28, 1849, at Hartford. To SFJ, Middletown. States that his encouragement in Hartford has been so small that he will not invite Dr. J. to give his lecture there. Asks him to send his books to Norwalk. Says he will gladly help with the sale of Dr. J's work when published. Expresses wish that he might study for the ministry.

BOWDLER, T. Dated Nov. 30, 1849, at London. To SFJ, Middletown. Sympathy for Dr. J's troubles. Mentions the matter of the Bp. of N.C. and hopes that the proper person will reply to him. Discusses some chronological detail in Dr. J's history. Says he has just returned from his annual holiday and will gladly exchange church periodicals with Dr. J. Mentions the brilliant qualifications of the Bp. of Manchester, the trouble over the Scottish bps., and the refusal of the Society for the Promotion of Christian Knowledge to help where the Scottish Communion Office is used.

DePEYSTER, JAMES F. Dated Dec. 29, 1849, at N.Y. To SFJ, Middletown. Says he has attended to Dr. J's financial affairs and that he is mistaken about the additional oan of \$500. Reminds SFJ that taxes must be paid out of February income.

HALL, ANTOINETTE JARVIS. Dated July 6, 1850, at Millville. To SFJ, Jr., Middletown. Says she is coming to Middletown with her family soon and asks him to be godfather to her son, soon to be baptized. Invites him to return with them to Millville for visit.

JARVIS, SAMUEL FARMAR. Dated Aug. 2, 1850, at Millville. To SFJ, Jr., Middletown. Reassures him re. his financial plight. Mentions that his book is going on well. Indignant that his son had difficulty securing the A.B. degree. Writes about his house in Middletown and the religious troubles of a friend named Prescott.

GOODWIN, F. J. Dated Aug. 5, 1850, at Middletown. To SFJ, Middletown. Encloses contribution from the Christian Knowledge Society, to be divided among churches in New Hartford, New Britain and Milford.

GAY, JOHN L. Dated Jan. 23, 1851, at Manlius, N.Y. To SFJ, Middletown. Re. an agency for Dr. J's new volume on ecclesiastical history. Plans to travel through the South and West.

DEPEYSTER, JAMES F. Dated Jan. 29, 1851, at N.Y. To SFJ, Middletown. Refers to trouble with Dr. J's eyes, sale of a few of Dr. J's books, condition of his N.Y. property etc. Wishes that SFJ were at the General Theological Seminary and his library secured for that institution.

CURRIER, BENJAMIN H. Dated Feb. 3, 1851, at Boston. To SFJ, Middletown. As a former parishioner, requests SFJ to send letters of introduction to the Bp. of Glasgow, to be forwarded to Mrs. Kellogg at the U.S. Consulate in Glasgow.

CHASE, C. Dated Feb. 7, 1851, at Claremont. To SFJ, Middletown. Thanks for Dr. J's letter of sympathy. Approves his course in the matter of Mr. O. Tells him the name of the president of the Standing Committee.

JARVIS, SAMUEL FERMOR, JR. Notes made on the last illness of his father, SFJ. Feb. 13--Mar. 4, 1841. (Dr. Jarvis died on Mar. 26, 1851.)

LYMAN & RAWDON. Dated Ec. 26, 1851, at N.Y. To Samuel Fermor Jarvis. Re. his having sent books to them from Dr. J's library in his capacity as co-executor. Says that the only article now to be sent is Bishop Seabury's portrait.

HALL, ANTOINETTE JARVIS. Dated Oct. 5, 1853, at ----- To Samuel Fermor Jarvis. Hopes to meet him in N.Y. during the General Convention. Asks where Bp. Williams is going to stay. Says that her little son is improving.

HOPKINS, JOHN HENRY, JR. Dated Apr. 27, 1855, to Samuel Fermor Jarvis. Re. subscription to the Journal. Writes about The Churchman's cutting its own throat. Acknowledges receipt of Jarvis' extract from Bishop Williams, soon to appear in The Journal.

CALLAHAN, MISS H. W. Dated May, 1855, at Boston. To Samuel Fermor Jarvis. Is sending him a book of sermons written by Bishop Jarvis and a portrait of his father, Samuel Farmar Jarvis.

WILLIAMS, JOHN (BP.) Dated Sept. 29, 1860, at ? Middletown. To Samuel Fermor Jarvis. Asks for parchment with colored drawing of Jarvis and

Farmar coats of arms, to be used on a memorial window in the Chapel of the Berkeley Divinity School.

WILLIAMS, JOHN (BP.) Dated Aug. 9, 1888, at ? Middletown. To Samuel Fermor Jarvis, Brooklyn, Conn. Asks him to use \$5 of his Communion Alms to assist a clergyman in distress.

WILLIAMS, JOHN (BP.) Dated Jan. 10, 1895, at ? Middletown. To Samuel Fermor Jarvis, Brooklyn, Conn. Says Mr. Gesner cannot come and suggests to Archdeacon Jarvis that he engage the Rev. E. L. Sanford to officiate in Willimantic.

BREWSTER, CHAUNCEY BUNCE. Dated Mar. 23, 1900, at Hartford. To Samuel Fermor Jarvis, Brooklyn, Conn. Writes about a worthy memorial to the Rev. Dr. Jarvis by his son.

BREWSTER, CHAUNCEY BUNCE. Dated June 30, 1904, at Hartford. To Samuel Fermor Jarvis. Re. taking Evening Prayer at the School in New Milford, and mentioning his own ill health.

BREWSTER, CHAUNCEY BUNCE (BP.) Dated May 17, 1906, [at ? Hartford]. To Samuel Fermor Jarvis, Brooklyn, Conn. Says that on account of physical disability he will be unable to come to Brooklyn next week. Mentions the degree of D.D. to be given Jarvis at Commencement. Says thanks are due the clergy of his Archdeaconry.

BREWSTER, CHAUNCEY BUNCE (BP.) Dated June 1, 1906, at Hartford. To Samuel Fermor Jarvis, Brooklyn, Conn. Inviting him to occupy a special seat at the Convention. Mentions affairs of the Trustees of Donations and Bequests, with Mr. Johnson as Treasurer.

BREWSTER, CHAUNCEY BUNCE (BP.) Dated June 28, 1906, at Hartford. To Samuel Fermor Jarvis, at Brooklyn, Conn. Re. confirming an aged man in Brooklyn---John Griggs, aged 93.

VIII.

[This division of the Jarvis Papers in the State Library in Hartford consists of "Undated Letters" and "Miscellaneous Material"---not of much value to the historian, though useful to a biographer. Most of this portion of the collection touches Mrs. Jarvis, her social affairs, notes to and from her children, etc. Only a few of the exceptional items will be listed:]

CHAUNCEY, LUCY W. Dated Sept. 9, n.y. To SFJ. Asks for letters to the Rev. Mr. Hill and to Bp. Southgate, to be sent to Henry Chauncey, who expects to make a journey to Greece.

WILLIAMS, JOHN (later Bp.) + his mother: n.d. To Mrs. Sarah M. Jarvis, expressing regret for inability to accept an invitation.

WILLIAMS, JOHN (later Bp.). n.d. To SFJ. Stating that it is necessary to consult him immediately about a matter transpiring in the parish [Middletown?]

JARVIS, SAMUEL FARMAR. Undated notes on the Church of the Holy Trinity, Haddam.

JARVIS, SAMUEL FARMAR. Plan of a system of education for the Diocese of Connecticut: an elementary school in each parish, an academy to be established in five counties. Trinity College to be expanded into a University with colleges for theology, law, medicine and Liberal Arts.

JARVIS, SAMUEL FARMAR. History of the General Theological Seminary and a Proposed Plan for a New Organization of that Institution.

JARVIS, SAMUEL FARMAR: Questions proposed to him by Charles James Stuart, and the answers to them, intended to be sent to the Rt. Rev. Beilby Porteus, Lord Bishop of London.

JARVIS, SAMUEL FARMAR. His papers include "The Leonard Pedigree".

JARVIS, SAMUEL FARMAR. His papers include a "Genealogy of the Jarvis Family."

JARVIS, SAMUEL FARMAR. His papers include a pen sketch of Sir John Jarvis, drawn by George R. Jarvis, inked by the Rev. Herbert M. Jarvis.

IX.

[Most of the papers in this section of the collection belong to Samuel Fermor Jarvis, son of Samuel Farmar Jarvis (d. 1851). Again, we select what seem most pertinent to our purposes:]

JARVIS, SAMUEL FARMAR. Dated Sept. 2, 1813, at Bloomingdale, N.Y. To Josiah Williams, Middletown. Re. financial matters.

JARVIS, SAMUEL FARMAR. Dated July 1, 1831, at Rome. To Mr. Bunsen, Rome. Re. his future travels.

JARVIS, SAMUEL FARMAR. Dated Apr. 26, 1839, at N.Y. To Joshua B. Ferris, Stamford, re. testimony to be given at his coming divorce trial

SILL, RICHARD. Dated May 7, 1839, at Middletown. To SFJ, Hartford. Re. help to SFJ in his perplexities.

JARVIS, SAMUEL FARMAR. Dated Nov. 7, 1841, at [Middletown]. To Ambrose S. Todd (his cousin). Expressing condolence on death of his mother. On reverse is draft of a letter re. provision for his former wife. Not Sent.

HUNTINGTON, SAMUEL H. Dated June 5, 1846, at Hartford. To SFJ, Middletown. Re. meeting of a committee.

HOYT, DAVID HUBBELL. Ten letters dated between Mar. 28 and Apr. 30, 1849, between him and the Rev. Arthur Cleveland Coxe, at Hartford. [Hoyt was at N.Y.]

JARVIS, SAMUEL FARMAR. Dated May 9, 1849, at Middletown. To Bp. Ives. Re. Board of Missions.

JARVIS, SAMUEL FARMAR. Dated May 12, 1849, at Middletown. To the Rev. John Williams, Middletown. Re. SFJ's misunderstanding with Arthur Cleveland Coxe.

SHELTON, WILLIAM. Dated Mar. 21, 1851, at Buffalo, N.Y. To SFJ, Middletown. Expressing sorrow at his serious illness.

HART, SAMUEL. Dated Aug. 23, 1908, at Middletown. To Samuel Fermor Jarvis. Re. the resignation of Dr. Binney as Dean of Berkeley Divinity School.

MISCELLANEOUS:

DEWOLF FAMILY: Genealogical Notes.

HART FAMILY: Genealogical Notes

CANTERBURY, CONN. List of members of the Protestant Episcopal Church in Canterbury, Conn., Jan. 1, 1819.

JARVIS, SAMUEL FARMAR. Pencil sketch for a tablet in memory of him, to be placed in St. Paul's Church, Boston, Mass., of which Dr. Jarvis was first rector (1820-1825) [In Latin].

HOPPIE, H. J. Poem written for Dr. Samuel Farmar Jarvis, Feb. 14, 1851.

shaded by a couple of huge locust-trees, and accommodated with a long bench. Here I often sat with my host, who like Parson Adams, always wore his cassock; but he did not read *Eschylus*. Mr. Vandyeke was at least sixty; yet if a colt, a pig, or any other quadruped entered his paddock, he sprang from his seat with more than youthful agility, and vociferously chased the intruder from his domain. I could not but smile to behold the parson running after a pig, and mingling his cries with those of the animal.

—*David's Travels in America, &c.*

A SECOND VISIT TO NEWTOWN, 1801.—I did not fail to visit my old friends on Long Island. Parson Vandyeke was afflicted with jaundice, but his wife was still as notable and narrative as ever. Farmer Titus had lost none of his accustomed hospitality, nor was Farmer Moore less kind to the stranger within his gates. Mr. Remsen continued to regale his guests with Madeira, and his sons were increasing their ideas under the tuition of my literary friend. Nor were the daughters of these worthy people less lovely or less amiable. Joy be to Newtown! Joy to its rosy damsels! and may Heaven preserve their charms from decay!—*David's Travels in America.*

"Tis holy ground; the gathered dead
Of future ages here shall sleep,
While pious hands protect their bed,
And pious hearts their memory keep.

"Tis holy ground; how often here
Shall breathe the grief of future years!
The place we consecrate with prayer
Shall be baptised with holy tears.

"Tis holy ground; for here at last
The buried from their graves shall rise;
Oh! may the death dispelling blast
Proclaim their entrance to the skies!

The Rev. Dr. Bacon then gave an extemporaneous address which was heard with much interest. Then followed an anthem in the following words—the singing being led by Mr. J. H. Phoebe:

"I heard a voice from Heaven, saying unto me, Write from henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labors.—Rev. xiv. 13.

The Benediction was pronounced by the Rev. Mr. Beardsley.

A VISIT TO NEWTOWN, L. I., 1798.—I was fortunate enough to procure lodgings at Newtown under the roof of the Episcopal minister, Mr. Vandyeke. The parsonage-house was not unpleasantly situated. The porch was

Daily NEW HAVEN Calladium SATURDAY, JUNE 30, 1849.

Consecration of Evergreen Cemetery.

At 4 o'clock yesterday afternoon, agreeably to previous notice, the veneration of the consecration of the Evergreen Cemetery took place, in the presence of a great multitude assembled to witness or participate in the exercises of the solemn occasion. It was solemn for many reasons, more particularly, the consideration, that of the great number present, some, perhaps many, would finally repose there.

The following gentlemen appeared on the stand, which was erected for their accommodation in the shade of the trees. Namely—His Honor, Mayor Peck, Prof. Kingsley, Rev. Dr. Bacon, of the Congregational Church, Rev. Dr. Floy, of the Methodist Church, Rev. Mr. Beardsley, of the Episcopal Church, Rev. Mr. Phelps, of the Baptist Church—together with the Cemetery Committee, namely, Messrs. Hartley, Merwin, Phelps and Beecher. After some introductory remarks on the part of the Committee, by Ira Merwin, Esq., a prayer was offered by the Rev. Dr. Floy, when the following appropriate hymn by Leonard W. Bacon, was sung by the company:

FREEMASONS AMONG THE EARLY ANGLICAN CLERGY IN CONNECTICUT

By James R. Case

Before the Revolutionary War, Freemasonry had been introduced into a dozen Connecticut communities. The Congregational clergy, then firmly "established" in the state, viewed this development with some apprehension. Ezra Stiles wrote in his diary in 1759: "We see this spirit of Episcopal Intrigue already working with great Cunning. It has set up & recommended the Fraternity of free Masons & is pressing them apace into a Subserviency & Subordination to the great End of increasing the Church.... The Free Masons have already within about a dozen years increased from three to 13 or 14 Lodges."

While the Freemasons probably would not have admitted the "Subserviency", it is a fact that the Anglican clergy appear to have been as conspicuous for their friendliness toward the fraternity, as the Congregational clergy were for their disapproval.

The first Masonic funeral of record in Connecticut was held 16 June 1754, according to the Diary of Joshua Hempstead, who wrote that he was "att the funeral of Newport who was buried in pomp. not only Pall bearers but 6 men followed the Corps with white Leather aprons (free Masons). Mr. Graves the Church minister led & performed Service." William Newport was "the Taylor". Matthew Graves was the Anglican rector in New London.

The Freemasons were enjoined in their charters "to keep or cause to be kept" the anniversaries of St. John the Baptist and St. John the Evangelist. The first recorded public appearance on such an occasion in Connecticut was at Middletown, 24 June 1757, when sixteen members of the Lodge "walk'd in order to Church," and heard a sermon by their Reverend Brother Ichabod Camp. Almost without exception for the next quarter of a century, these commemorative services were held at the church—never at the meeting house. There is at least one instance where the Congregational minister not only declined to give the sermon but would not allow anyone else to preach to the Masons from his pulpit.

What attraction had Freemasonry for the Anglican clergy? The ritualistic feature was no novelty, the usual meeting place was a tavern, and the program of the evening was not always as decorous as lodge meetings are today. Was it the missionary spirit, or did the Anglican—usually a "regular fellow," thus designedly expose the aloofness of the intrenched Congregationalist? Perhaps the lodge was one of the few social contacts which the community provided the Anglican clergyman, outside his pastoral activities, since among the conspicuous Freemasons of the period were many who adhered to, or leaned towards, the Church.

In addition to Mr. Graves and Mr. Camp, others among the pre-Revolutionary clergymen who have been identified as Freemasons were Ebenezer Kneeland, of Stratford; Thomas Davies, of Litchfield County; Roger Viets, of Simsbury; Abraham Jarvis, of Middletown; John Rutgers Marshall, of Woodbury; and James Nichols, of Plymouth. Samuel Peters and John Tyler became Masons after the Revolution.

Parish and lodge historians are invited to add to

the above introductory paragraphs any information they may have of other Freemasons among the clergy or any incidents of Masonic interest. Communications may be sent to the Historiographer of the Diocese of Connecticut, whose address is on the front page, or to James R. Case, 43 Highland Avenue, Bethel, Conn., who is historian of the Grand Lodge of Connecticut.

SEABURY SOCIETY HOLDINGS NOW ON DEPOSIT IN THE WOODBURY SAVINGS BANK

JOHN RUTGERS MARSHALL'S

LIBRARY

Boyle Lecture Foundation, 1691-1731. A Collection of Sermons, London, 1739.

Psalms of David, New York (Ptd. for J. Parker), 1767. An Exposition of the Creed, by John, Lord Bishop of Chester. London (C. Griffin & Sam. Will. Keble) 1704.

Charles Bulkley, Discourses on the Following Subjects, London (John Noon, Cheapside), 1752. Bishop Wilson's Works. Vol. I only. Title missing.

SAMUEL SEABURY, BISHOP

Discourses on Several Subjects, Hudson (W.E. Norman) 1815.

Letter to the Rev. Abraham Jarvis at Middletown, discussing inadvisability of sending lay delegates to the southern church convention. May 11, 1789.

An Earnest Persuasive to the Frequent Receiving of the Holy Communion (1816).

Letter to the Rev. Dr. Parker of Boston, Dec. 29, 1790.

A Sermon Preached in St. James' Church, New London, Ash Wednesday, 1789.

Discourses on Several Important Subjects, New York (T. & J. Swords), 1798.

Announcement of the publication of the address, the answer, the sermon, and Bp. Seabury's first charge to the Clergy of his diocese, Aug. 3, 1785.

Affairs in Connecticut, New Haven (ptd. by T. & S. Green).

JOHN RUTGERS MARSHALL

Certificate of ordination to priesthood by Bishop of London, 1771.

Certification of ordination to diaconate (1771)

A bill for tailoring, sent by David Stuart.

License to preach granted him by the Bishop of London, 1771.

No Faith Without Gospel Obedience Will Justify (A ms. sermon delivered at Woodbury, Sept. 26, 1779.

Marshall Family Bible, with genealogical notes. Edinburgh (D. H. Blair & J. Bruce), 1808.

DANIEL FOGG

Pair of gold cuff links worn by the Rev. Mr. Fogg, of Brooklyn, Conn.

Eight manuscript sermons (1744-1775), preached by Fogg in Pomfret. Conn.

Diary in manuscript kept by Fogg at Pomfret, Conn., 1786-1814.

Ordination papers and letter of the Rev. Mr. Fogg of Pomfret. Some of these documents are on parchment, bearing seals of the Bishop of London, 1770.

JEREMIAH LEAMING

Ad Gradum Magistri in Artibus ab Myles Cooper, Coll. Reg. Nov. Ebor. Praes. 1765. (King's College M.A.

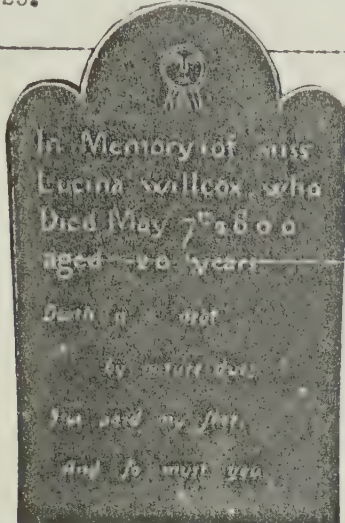
diploma, New York City).

Sermon by Leaming while rector of the Church in Stratford, Conn. New Haven (Thomas & Samuel Green), 1785.

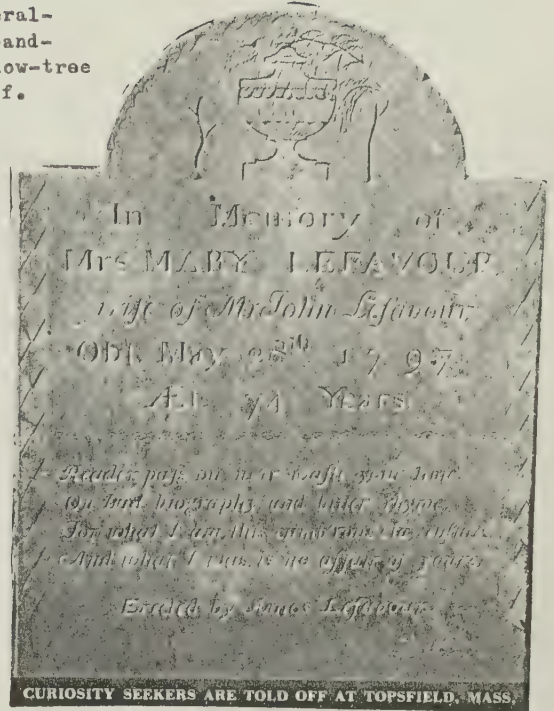
ABRAHAM JARVIS, BP.

Letter written Apr. 4, 1796, to the Rev. Dr. Samuel Peters, Smithfield, London, describing the death of Bishop Seabury on Feb. 25.

Funeral-urn-and-willow-tree motif.



LUCINA IS BURIED AT SURRY, N.H.



Some English Churchyards from the Renaissance through the Eighteenth Century might have resembled the one portrayed herewith. See the following article.



Compare the gravedigger's scene in Shakespeare's *Hamlet*, Act V, scene 1.



THE CHURCH AND THE GRAVEYARD SCHOOL

By Kenneth Walter Cameron

*A tender Heart pleasing to GOD,
and profitable to Men.*

A SERMON

Preached at the South-Church in
BOSTON:

On the LORD'S-DAY after the Death of
The HONOURABLE

Josiah Willard, Esq;
Secretary of the Province of the
Massachusetts-Bay.

Who departed this Life, December 6. 1756.
Æt. 76.

By *Joseph Sewall, D. D.*
A Pastor of said Church.

BOSTON: Printed by S. KNEELAND,
in Queen-street. 1756.

That the development of the so-called "Graveyard" school of literature in England and New England was by no means sudden is the common opinion of several recent studies.¹ Miss Reed, for example, has shown² that the genre of *le sombre*, which is definitely established in Edward Young's *Night Thoughts* (1742-1744), sprang naturally from the melancholy strain constant in English poetry since Anglo-Saxon days. Professor Draper, moreover, has demonstrated the cumulative effect of bourgeois psychology and theology on the development of a single literary type from 1600 to the date of the publication of Gray's *Elegy Written in a Country Church-Yard* (1751). It is apparent, however, that a few clergymen of the established Church were largely responsible for shaping the incipient form of "graveyard literature" in the eighteenth century, and this fact might seem sufficiently significant to justify a considerable investigation. A complete study of the subject would probably involve an estimate of the influence of the church fabric and other properties, the routine ceremonies and services, the teaching methods and objectives, and the fluctuating apologetic. It would require the examination of the lives of parochial clergy and the large body of their homiletical and devotional writing. This paper, obviously, cannot do justice to so large a field and must limit itself to advancing a few suggestions.

In the first place, the English churchyards so realistically described in eighteenth-century poetry had existed in almost unaltered condition for centuries. They usually adjoined the church and could be viewed from the priest's dwelling. That they gave the ecclesiastic many vexatious moments is probable when one considers the duties imposed upon him. In addition to his pastoral offices, he was responsible for the care of the cemetery, the sale of the lots, burials and exhumations of corpses, and records of interment. Since, for centuries, the churchyards were kept within prescribed boundaries

they were usually so full that new graves disturbed the remains of previous occupants. Sometimes charnel-houses were constructed to care for dislodged *tibias* and *fibulas*. Often the bones actually lay strewn about over the sacred precincts of the enclosure.³ The village priest was also a kind of policeman, protecting from schoolboys and straying cattle the Yew trees, which were traditionally the sources of longbows famous in time of war.⁴ At funerals in those days of no embalming, moreover, the problem of dealing with fast disintegrating flesh was acute. Men and women found it desirable to carry Rosemary, not only "for remembrance" but also to counteract the noxious and unpleasant odors.⁵ For centuries the English clergy and laity lived in constant view of such churchyards and in contact with mortuary details. For as long a period, they heard the "passing bell" announce from a gothic belfry the transfer of some friend or relative from the Church Militant to the Church Expectant.

The portrayal of skulls and skeletons in art dates from early times. Medieval service books and *Horae* abound in such iconography for the reason that the medieval church no less than the church of the seventeenth century and the eighteenth, emphasized to advantage the horror and deep significance of death. The medieval lyric occasionally depicted the theme of the Dance of Death,⁶ and the art of the monastery continued throughout the Renaissance.⁷ At least one Elizabethan broadside (illustrated on the next two pages)⁸ (1580) shows all the gruesome details that Professor Draper finds printed on the ballads of the seventeenth century.⁹

The stream of vermicular literature, moreover, was constant in England from Anglo-Saxon times, from which period the famous "Address of the Soul to the Body" survives:¹⁰

Gory dust!
Why didst thou torture me?
Foulness of earth,
Thou art all rotting,
Likeness of clay.
Thou wert in food luxurious
And with wine sated;

In splendor thou didst need,
And I was thirsty for
God's body,
Spirit's drink.

. . .
The neck gnawed,
Fierce worms

The ribs shall tear,
Shall drain out the
carcase in swarms
Thirsty for corruption.

An Epitaph vpon the death of the worshipfull
Maister Benedi^t Spinola Merchants of

Genoa, and first Merchant of England, who dyed on
 Tuesday the 12. of Iulie. 1580.



Amongst the States of Italie
 that stand and sit for a time,
 There is a City passing brave
 that Genoa hath in name.

Inhabitants with noble race,
 Whereas amongst the rest,
 There is a House of Spinoli,
 as noble as the best.

At Antients come from furthest parts,
 as fast as glue them frame,
 And by their armes it best appeare,
 they come from th' house of Cleare.

From out which stoode a broode of birth,
 inferior not to any,
 Spying in this Countreys soile of ours,
 a comfort great to many.

In that most gracious Princes reigne
 first Edward was he chosen
 A Merchant: and euer since
 hath faith and vertue shone.

Unto the Princes of this Realme
 still prest to doe them good,
 And with them euer there his oath,
 in grace and fauour stood.

At reade house, at all offices,
 when as neede as Council should
 Conuenance him ought. He soughte refusing
 to doe what thing he could.

What pasteth aboute my reach to knowe
 I knowe: he knewe here
 A noble spendthrift euer long,
 no stranger was his pore.

His friendly welcome to all men like,
 his words and deeds was one,
 And to the honest minded men,
 his purse was that from none.

Amongst the poore he imparted be
 the talent God him lent,
 On poore, and letting poore on tooke,
 the greatest part he spent.

With money, meate, and physicks too,
 the sick he comforts oft,
 The men because that secret wept,
 againe he set aloft.

The prisoners oft he visited
 with money went to buy,
 that money was he set at large
 that was his little buy.

What time his liberall stines shone
 I write not for to showe it,
 that what his house was euer long,
 the poore and rich was knowe it.

His name indert a goodly life,
 for Benedi^t he bright,
 Oh Spinola thy blessed teares
 are blessed in Gods sight.

And as his life was liked of,
 his blaine of fate as found,
 for God did there his merites great
 to him in latter end.

Gods memory to latter ages,
 and knowledge of the Kings,
 I write to praise his worthy bent,
 as was that life shone.

Which house was created by aloft,
 and eyes into the light,
 The worlds light, when speech was gone,
 in goodly bent he lies.

Now here his birth: from thence, which life
 it is that I see write,
 Whence out (alas) venturing death
 hath shone with his light.

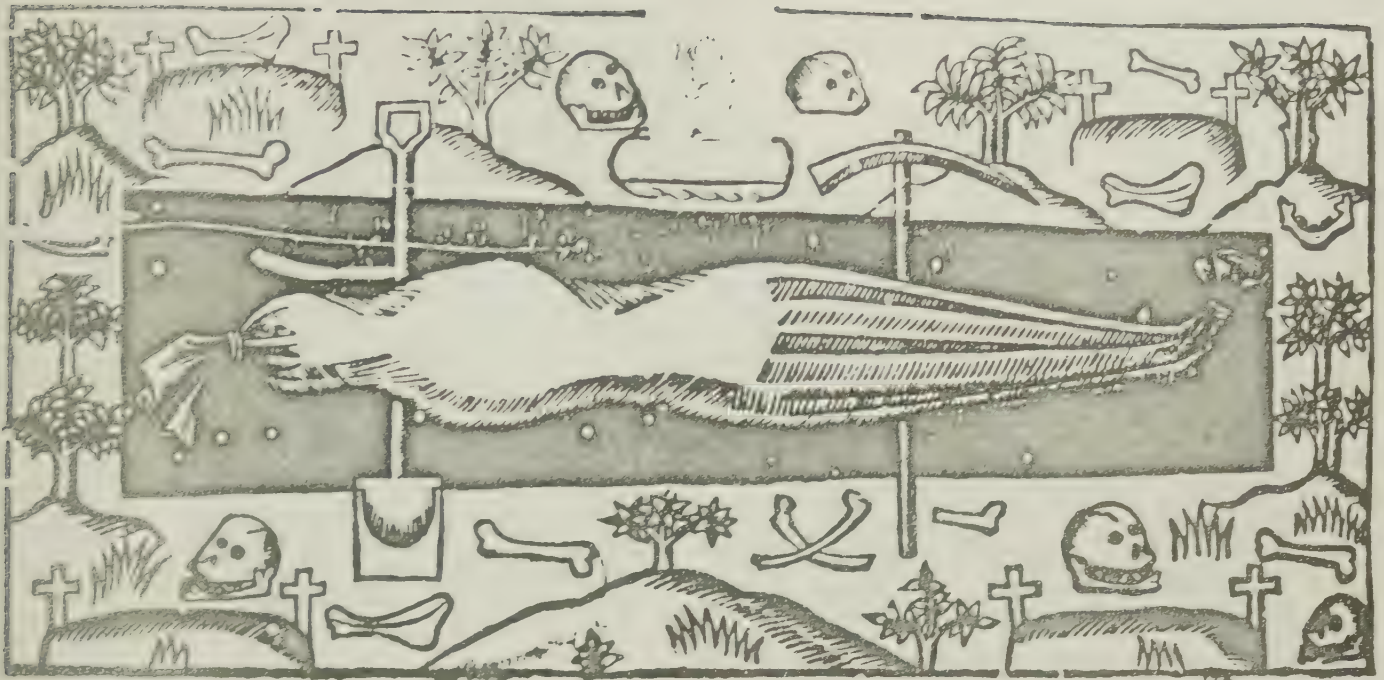
Which was the sick, which was the poore,
 and house was a heart,
 That from to have a friend as he
 their chance is to depart.

Now hath his right death hath his due,
 which was to have a heart,
 God hath his soul: the world his selfe,
 and hath his lasting name.

God grant the good example may
 raise to be a goodly heart,
 To help the poore as thou hast done
 in gracious care and smart.

God is with thee, God be with us,
 God sende us there to dwell
 with Christ and there in Heauen above,
 my Spinola thus farewell.

Printed at London by Thomas East.



One must conclude that the conditions of churchyards and the representation of the iconography have, until recent times, been fairly consistent in English history and literature.

Decadent Calvinistic thought, however, as Professor Draper shows,¹¹ seems to have fostered an interest in the lugubrious largely for its own sake, and, in one particular that seems to have escaped literary historians, left its mark in the Anglican Burial Office at the close of the Puritan Commonwealth. The fifth Prayer Book (1661) introduced into one of the opening sentences the fashionable reference to worms, which the original Hebrew text will not justify but which somehow managed to creep into the King James Version of the Bible, probably from the popular Geneva Version. What had been repeated at every Anglican funeral since the first Prayer Book of Edward VI (1549), viz: 12

I knowe that my redeemer lyueth, and that
I shall ryse out of the yearth in the last
daye, and shalbe couered again with my skinne
and shall see God in my flesh,

was suddenly changed to read:

And though after my skin worms destroy this
body, yet in my flesh shall I see God....

This modification may have been suggested by Commonwealth burial services, but however the fact is to be ascertained for, the Church of England, for nearly a century after the Restoration, buried "food for worms" at every funeral. In the year following the adoption of the Restoration Prayer Book, the Bishop of the Isle of Man, foreshadowing Shelley's "Ozymandias," appointed the following epitaph for himself:

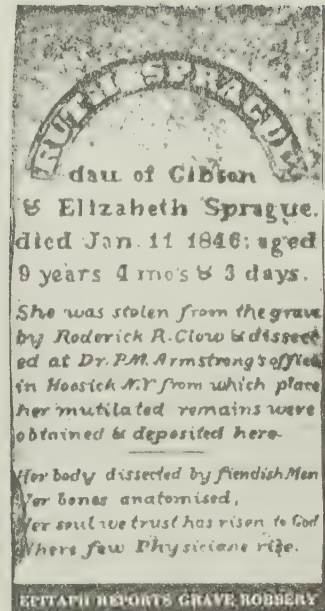
In this house, which I have borrowed of
my brethren the worms, do I lye, Samuel,
by divine permission, bishop of this Island
...in hopes of the "resurrection to life:

reader, stop, view the lord bishop's
palace and smile.¹³

With the developing doctrine of individualism in the seventeenth century in the Calvinistic atmosphere of saving one's own soul (much as did Pilgrim in Bunyan's *Pilgrim's Progress*), came repercussions in the Anglican Church. The popular authors between 1690 and 1700, during the decade when Edward Young was in his teens, were Jeremy Collier, Bp. Jeremy Taylor, Archbishop Tillotson, Richard Baxter and George Herbert. When the favorite subjects of the pulpit—the "Four Last Things"—Death, Judgment, Heaven and Hell—were discussed, their relevance to funerals was patent. Jeremy Taylor's *Holy Living and Holy Dying* attained its fifteenth edition in 1690 and its eighteenth in 1700.

With the rise of Deism and Atheism in the eighteenth century and the ascendancy of the Whigs, the Church found itself at the lowest ebb in its history. Apologists were needed to make the traditional religion intellectually respectable, and preachers sought potent illustrations for frightening their people into the path of virtue and faith. Since the hair-raising (but entertaining) stories of John Mirk's *Festial* (ca. 1403) were no longer appropriate for an age of reason and "feeling," at least the grave and its appurtenances seemed to be acceptable to all parties.

Thomas Parnell's *Right Piece of Death*, written probably in 1712 but not published until 1722, is the work of the Vicar of Finglas and Archdeacon of Clogher, in Ireland. In this poem he leaves his study desk where he has been reading the books of the Schoolmen and sages, and determines to "seek a readier path." One almost hears Wordsworth's "One impulse from the vernal wood" which can teach one more than "all the sages can." Parnell emerges under the darkening sky and beneath the mounds of mortality, on which he reflects by recalling the equality of men



before the scythe of death, the necessity for resignation, the vanity of earthly ornaments and ceremony, and the immortality of the soul.

Such joy, though far transcending sense,
Have pious souls at parting hence
On earth, and in the body plac'd,
A few, and evil, years they waste;
But when their chains are cast aside,
See the glad scene unfolding wide,
Clap the glad wing, and tower away,
And mingle with the blaze of day.

It is a general elegy, although its inspiration came at the time of his wife's death.

Robert Blair, a Scottish clergyman, and hence a Presbyterian, but in many ways close to his Anglican contemporaries, began his Grave about 1730, though it was not published until 1743. He seems to have been contented with his lot in life, financially independent, interested in natural science, and devoted to his pastoral work.¹⁴ His poem seems to be a versification of some of his sermons, preached to a subdued flock after he had meditated in a near-by graveyard.¹⁵ The pastoral note appears in his reminiscences of a schoolboy and a bereaved widow, in his condemnation of the parasitic trade of undertakers, and in his strong assurance that the good need have no fear of death. He emerges as an apologist for Immortality and the Resurrection, two subjects considered of chief importance in the battle against Deism and Atheism:¹⁶

Thus, at the shut of even, the weary bird
Leaves the wide air, and in some lonely brake
Cowers down, and dozes till the dawn of day,
Then claps his well-fledged wings, and bears away.

Edward Young's Night Thoughts (1742-1744), produced in the author's early sixties, were the literary work of the Anglican rector of Welwyn, Hertfordshire, the greatest exponent of the early school of nocturnal and sepulchral poetry. A recent dissertation by Isabel St. John Bliss¹⁷ reveals that in the first five

nights, Young is fighting against contemporary libertinism, formalism in religion, the separation of morality from religion, and Deism. In the last four, he continues these subjects, speaks against the revival of Stoicism and free-thinking, and defends with vigor the doctrine of Immortality. The character of Lorenzo is a dummy set up to be knocked over by every breath of Christian doctrine. Occasionally he is a libertine, heedless of death, or a deist depending on reason alone and rejecting Christianity, or he is an atheist and advocate of Shaftesbury's belief in virtue as its own reward.

James Hervey, Anglican clergyman at Weston Favell, Northamptonshire, produced in 1748 his Meditation among the Tombs, written in poetic prose in the form of an edifying letter of a minister to a parishioner. His thoughts are stimulated in a Cornwall church, where he reflects on the usual subjects—the vanity of distinctions of rank or wealth in the face of death, the reconciliations which death achieves and others—and denounces those who are heedless of death, painting the glorified existence of the after-life. He uses for his sources all the work of his poetical predecessors, borrowing liberally from them.

The general tone of the elegies of Parnell and Young asserts itself in Gray's famous poem of 1751, and they, with Blair, furnished Gray with the tradition of nocturnal meditation and the melancholy mood amidst tombs, but Gray transforms their commonplaces. His setting is the open countryside rather than a city cemetery. With Gray we have the full expression of the pathetic aspect of human destiny quite apart from religious ideas. With him the genre has fled from the clergyman's rectory and severed the umbilical cord that furnished it with ecclesiastical nourishment.

Thus one may see how the English Church, through some of its representative clergy and during its weakest condition, contributed unconsciously to the

development of Romanticism. One wonders, of course, how far an egocentric, sentimental clergyman like Edward Young was typical of the generation that preceded Sterne and how general was the melancholia he exhibited. It should be said, however, that he did not enter the ministry until nearly fifty, after failure to achieve success in a secular field. His work suffers from subjectivism---from reflections on his own wretchedness and from self-pity.

The occasion among the low-church Anglican clergy for this burst of sentimentalism and melancholia and for the preoccupation with graveyard relics, was, doubtless, the concomitant of a lull in the sacramental life of the Church, lamented by holy men like William Law and John Wesley. Anglicanism, at her best, has always taught that closeness to departed dear ones is achieved at the Altar rather than in a cemetery meditation. To Churchmen, the essential part of the dead is not in the churchyard at all! It is only when faith in the verities is shaken that men turn to epitaphs and worms.

That the seventeenth-century clergy were successful in their preaching, however, is evidenced in an inscription on a layman's tomb in St. Helen's Bishopsgate, dated 1726: 18

This monument, which was erected a little before Bancroft's death, has an entrance at the west end, with folding wainscot doors, and a large pane of glass in each, through which to see his coffin and bowel box. Bancroft, likewise by will, ordered the lid of his coffin to be fixed thereon only with strong hinges, for the ready opening the same. It is supposed that he intended his corpse should be as often viewed, by the committee of the Drapers' Company, as they visit his tomb, which they have done several times. The vulgar also report that a spring lock was made to fasten the coffin lid, the key of which was hung on a nail within the coffin, for the purpose of Bancroft's letting himself out after the expiration of a certain time, which he prophesied for his resurrection from the grave.

1928.

10 The Funeral Elegy, p. 21.

11 See Frederick Metcalfe, The Englishman and the Scandinavian, London, 1880, 194ff.

12 Job 19:25-27.

13 A Collection of Epitaphs and Monumental Inscriptions, (2 vols.), London, 1806, I, 109.

14 The Poetical Works of Beattie, Blair and Falconer, ed. George Gilfillan, Edinburgh, 1854, 120ff. See also Van Tieghem, op. cit., 16ff.

15 See Reed, op. cit., 191: "Anyone who has visited the graveyard opposite St. Giles church in Edinburgh, and looked at the seventeenth century grave-stones and tombs, with their ghastly skulls, skeletons, and warning epitaphs, which must even then have been covered, as they are today, with the green slime due to the dampness of the Scotch mists, will recognize where Blair got many of his most effective realistic touches, especially towards the beginning of his poem."

16 Lines 764-767.

17 "Young's Night Thoughts in relation to Contemporary Christian Apologetics," P M L A, XLIX (1934), 37ff.

18 A Collection of Epitaphs and Monumental Inscriptions, I, 118.



GURDON
SALTONSTALL,
Governor
of
Connecticut

1707-1724.

1 See John W. Draper, The Funeral Elegy and the Rise of English Romanticism, N.Y., 1929; Amy Louise Reed, The Background of Gray's Elegy, N.Y., 1924; Paul Van Tieghem, Le Prérromantisme, (2 vols.), Paris, 1930, II, 1ff.

2 Reed, op. cit., 195.

3 E.g., the fifteenth-century miniature in Add. MS. 35313, folio 159.

4 See W. Carew Hazlitt, Faiths and Folklore, (2 vols.) London, 1905, II, 688ff. for a fine description of churchyards.

5 See John Brand, Observations on the Popular Antiquities of Great Britain, (3 vols.), London, 1849, II, 253ff. See Thomas Dekker, The Wonderful Yeare, London, 1603, sig. C3 verso and D2 verso, for a description of a charnel house and the cost of Rosemary during plague years.

6 See E. K. Chambers and F. Sidgwick, Early English Lyrics, London, 1907, 283.

7 See the woodcuts in the various editions of the Kalendar & Compost of Shepherds, from 1518 onwards.

8 "An Epitaph vpon the death of...Maister Benedict Spinola...", London, 1580. It is reproduced here with from the collection of the Society of Antiquaries in London.

9 See his A Century of Broadside Elegies, London,



DIOCESE OF CONNECTICUT

The Rt. Rev. Walter H. Gray, D.D., *Bishop*

ECCLESIASTICAL INSTITUTION

CHARGE TO THE CHAPLAIN

THE RT. REV. WALTER H. GRAY
Bishop of the Episcopal Diocese of Connecticut

"Receive these books* (the Bible, The Book of Common Prayer, The Canons of the Church, and the Charter of the College); and let them be the rule of thy conduct in dispensing the Divine word, in leading the devotions of the people, and exercising your ministry in this place; and be thou in all things a pattern to those committed to thy care."

**held by the Custodian, Dean of Christ Church Cathedral,
The Very Reverend John H. Esquirol*



At the request of the President of Trinity College, acting under the authority of the Trustees, I recognize and install you, James Moulton Thomas, as Chaplain of this College.

As such you are faithfully to discharge the duties of that office, recognizing that you are to serve all students who seek your counsel and help, whatever their religious affiliation may be.

As Bishop of this Diocese, I hand you your License to Officiate as a Priest in Connecticut in token of the fact that this Chapel is one duly consecrated according to the Canons, rites and usages of the Protestant Episcopal Church in the United States of America and that you serve in Connecticut as a Priest by our authority and license.

Moreover, I hand you

The Holy Bible
The Book of Common Prayer
The Canons of this Church
The Charter of this College

Let them be the rule of your conduct in dispensing the Divine Word, in leading the devotions of the College, and in exercising the discipline of your office in the Church and in the College, and be thou in all things a faithful Chaplain to the congregation committed to your charge.

Finally, as a friend and a brother in the Ministry of Christ, I welcome you into the fellowship of this College, of this Diocese, and of this community and pray for you and your service God's richest blessings in all your life and ministry here.

THE SERVICE OF INSTALLATION

of

THE REVEREND JAMES MOULTON THOMAS

as

Chaplain of the College

November 1, 1956

enotus Academia

*Cambridgeensis in. Nov. Anglia OMNIBUS in CHRISTO
Fidelibus, praesentes has Literas inspecturis, vel audituris. L. L. M. D. C. C. X.
in D. O. M. S. V. O. simpliciter.*

*Notum facimus per Praesentes, quod Nos consensu nobis Honorandis admodum et Reverendis
Academiae nostrae Inspectoribus, Fidelibus Juliae, hinc Domini, Millesimo septingentesimo sexagesimo
Septimo, Admissimus Dominum DANIELEM FOGG auditore, Academiæ, Minimus, ad
Gradum Magistri in Artibus, dantes et concedentes. Et omnia Insignia, Jura,
Privilegia, Dignitates, et Honores, ad Gradum suum spectantia.*

*In cuius Rei Testimonium, Literis hinc communi, Academia, Sigillo munitis, Veniunt nostras
subscripsimus, Cantabrigiae, hinc Salus humana supradicto 1767.*

*Admodum Reverendus Theologus Praeses.
Nathaniel Appleton V.D.M.
Belcher Hancock
Johannes Withington M.A. V.D.M.
Andreas Eliot V.D.M.
Samuel Cooper V.D.M.
Thomas Hubbard*


Harvard M.A. Diploma
awarded to the Rev.
Daniel Fogg in 1767.

Now in the possession
of Trinity Church,
Brooklyn, Connecticut.

From the Historical Magazine of the Protestant Episcopal Church, XIX, no. 4 (Dec., 1950), pp. 369-384.

THE EPISCOPAL CHURCH AND AMERICAN CHRISTIANITY: A BIBLIOGRAPHY

Compiled by Robert S. Boshers*

 HIS bibliography was prepared for use by students in the General Theological Seminary who take the course, HISTORY 7: "The Episcopal Church and American Christianity."

It is arranged in relation to the lecture topics, and is primarily designed to guide the student in locating material for his term paper, and to encourage further reading on special subjects.

In the interest of conserving space, but the name of the author, the title of the work, and the date of publication enable any student to find the desired volume readily enough in the library catalogue. Certain periodicals have been abbreviated:

<i>Am. Ch. Monthly</i>	<i>American Church Monthly</i>
<i>Am. Hist. Rev.</i>	<i>American Historical Review</i>
<i>Cath. Hist. Rev.</i>	<i>Catholic Historical Review</i>
<i>Ch. Hist.</i>	<i>Church History</i>
<i>Hist. Mag.</i>	<i>Historical Magazine of the Protestant Episcopal Church</i>
<i>Meth. Rev.</i>	<i>Methodist Review</i>

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28 M filius Rirgardi Dordarthe

1564

April 3

Edwardus filius Thome Shepote

6

Benedicta filia Thome Flemming

22

Johannes filius William Brooks

May 26

Galienus filius Johannis Eggespore X

May 3

Simon filius William Juge

4

Aliria filia Johannis Rogers de Rusherton

12

Johannes filius Johannis Gollford

21

Edwardus filius Galieni Ball de Bury

hic defunctus

Franciscus filius

John Eggespore
Robert M

16 vi june q. ego mar. m.

17 will Hartt Galler X

21 Elizabeth filia will Bramley

23 Anne Corks widow

24 Richard pynder

1616

April

25 will Eggespore yont X

May

9 margret filia Robert Juges / young

11 con. Swinob of, will Emptz more

23 Thomas Bramley de Drayton

25 Thomas Bradshaw Eggespore

